M. ANT. DE DNIS
ARCH-BISHOP OF SPALATO, his Shiftings in RELIGION.

A Man for many Masters.

MATH. 26. 15.

Et ait illis, Quid vultis mihi dare?

LONDON,
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MDCXXIV.

The Printer to the Reader.

Courteous Reader,

Here is exhibited a plaine and true Narration of the paſſages, which haue beene betwixt his Maieſtie & the Archbiſhop of Spalata, *and ſome others with him, by his Maieſties ſpeciall appointment and direction, after the firſt diſcouery of the ſaid Archbiſhops purpoſe, to returne to the Church of Rome; Collected by the Reuerend Father in God, the Lord Biſhop of* Dureſme (*whom, together with ſome others, his Maieſtie vſed in this Seruice*) *to ſatisfie a reuerend Friend of*

his that desired the same; as being troubled with the rumors which by this occasion of the Archbishops reuolt, and purpose of returning, were bruited abroad. A Copie wherof, was by his Maiesties speciall commandement sent to Sir H. Wotton (*his Maties. Embassador Ordinary with the State of* Venice) *that he might, as occasion serued, informe that State concerning the true cariage of that busines with the Archbishop. A transcript whereof comming happily to my hands, after I had perused it, deeming it worthy of publike cognisance, I haue aduentured to present it vnto thee in print. Read it, and make such vse thereof, as the Truth shall direct thee vnto. So farewell.*

M. ANT: *de* Dominis
Discouered.

SIR,

IF theſe my Letters in anſwere of your laſt to me, ſhal ſeeme to come more tardy then you expected, I muſt intreat you to impute it to the great debate I haue had with my ſelfe, for the breaking of a rule giuen to me by a diſcreet friend, when I firſt became Domeſticall to that right Honourable, and worthy Seruant to the State, the late Lord *Burley*, Lord Treaſurer of England: which was, neither to pry into buſines not appertaining to my Seruice, nor to be an intelgencer to my friends abroad, of ſuch paſſages as I might obſerue in the courſe of that my Seruice. Yet your power in me hath ouercome me to doe that for your ſatisfaction, which in the whole time of my Seruice in Court (to my remembrance) I haue not done; And I am the more eaſily induced thereunto, for that it hath pleaſed his Maieſtie to vſe my Seruice, with others in the buſineſſe, whereof you doe write. And for that I

am able to informe you the truth, out of the parties owne mouth, and by warrant of his owne hand.

The Particulars touching the late ſpread rumor of the Archbiſhop of Spalata, *his returning to the Church of* Rome, *wherein you deſire ſatisfaction, being theſe.*

I. How it can be that that which hath broken out ſuddenly to ſo great a blaſe and noyſe, ſhould not heretofore be ſome way diſcouered; eſpecially it being now giuen out, that his returning to Rome to reconcile the Church of England, hath beene ſpoken of at Rome, and in other places abroad.

II. How he cleareth his Maieſties honour in this, that theſe conceits for the end of his returne, haue not receiued ſome ground or warrant from his Maieſtie himſelfe.

III. How he can ſatisfie his Maieſtie of the iniurie herein done to his Maieſtie, if there hath not growne from himſelfe ſome occaſion of theſe conceptions?

IV. What his opinion is of the Church of England, as now it ſtandeth, and how hee can thinke it may be reunited to the Church of Rome and not returne to Popery and Superſtition?

V. On whoſe part he layeth the Schiſme betwixt the Church of England and the Church of Rome: or whether he thinketh that the preſent iudgemẽts of the eſtabliſhed Church of England and the Church of Rome, bee ſo free on both ſides from Hereſie or Schiſme, that there is no more

more difference of the going from the one to the other, then as a man would goe from one particular Church to another, both equally members of one Catholike Church?

VI. And laſtly, which you ſeeme moſt deſirous to be informed of, what Interpretation hee giueth vnto his Maieſtie of ſundry his opinions and propoſitions in his Writings that contradict many of the Tenets of the Church of Rome, and of thoſe ſharpe aſpertions layd vpon the Church of Rome, as taxing the Tenet of that Church for Schiſmaticall and Hereticall in ſome particulars, and the gouernment thereof as Antichriſtian and Tyrannicall.

To giue you therefore ſatisfaction in the particulars, you ſhall vnderſtand, that ſometime before this flame broke forth, it was not vnknowne vnto his Maieſtie that ſuch a thing was ſpoken of abroad, Inſomuch that vpon Twelueth day laſt, (which was the laſt day that his Maieſtie ſaw that Arch-biſhop) hee once had it in his thoughts to haue told him of two or three aduertiſments lately come to him thereof, and to haue enquired from what ground ſuch a conceit might growe; but his Maieſties great opinion of the Archbiſhops honeſtie and integritie preuailed ſo much with him, as rather to neglect thoſe Informations, then to giue the Archbiſhop cauſe to thinke, that he miſdoubted him. But within a fewe dayes after, his Maieſtie receiuing a Letter from the Archbiſhop, dated the 16. of *Ianuary*, in which he diſ-

couered his resolution to goe hence, and asked his Maiesties good leaue thereto; more seriously apprehended the former aduertisements, and with great Indignation read that Letter, Calling to him the Bishop of *London*, my selfe, and the Deane of *Winchester* (we then attending him) to the reading thereof: commanding vs to repaire vnto the Archbishop, and directing vs to expostulate this matter with him, and to require satisfaction of him in sundry particulars: which Conference and Expostulation of ours with him hath produced sundry other passages which I will faithfully set downe, as they haue bene transacted from the 21 of *Ianuary* to this day; that you may read them, and out of them truely informe your selfe of his Maiesties great and immoueable integritie in point of Religion, and the cleareneſſe of his Honor; that there neuer hath passed from his Maiestie, by Word, Deed, or Writing, or hath so much as falne from him at any time one sillable to the Archbishop out of which any the least occasion of these conceits might arise. And that you may likewise see and iudge what the Archbishop is, and how vnworthy he sheweth himselfe of the fauours he hath here receiued, how vaste a scope he taketh to himselfe in point of Conscience, and how farre he would now seeme to be from that which he was, or made shew of at his first comming hither; And so shall you haue a true information of all the particulers which you propounded.

The

The Archbiſhop of SPALATA *his Letter to the King. Dated the* 16. *day of Ianuary.* 1621.

To the moſt high and mighty Prince, IAMES by the Grace of God King of Great BRITAINE, &c. Defender of the Faith, &c. *M. Anthony de Dominis*, Archbiſhop of *Spalata* wiſheth all happineſſe.

THoſe two Popes *which were moſt diſpleaſed at my leauing of* Italy *and comming into* England, Paulus Quintus, *and he which now liueth* Gregory *the fifteenth, haue both laboured to call me backe from hence, and vſed diuers meſſages for that purpoſe; to which notwithſtanding I gaue no heed. But now of late, when this ſame Pope (being certified of my zeale in aduancing and furthering the vnion of all Chriſtian Churches) did heereupon take new care and indeauor to inuite me againe vnto him, and ſignified withall, that he did ſeeke nothing therein but Gods glory, and to vſe my poore helpe alſo to worke the inward peace and tranquillity of this your Maieſties Kingdome. Mine owne conſcience told me, that it beloued me to giue ready eare vnto his Holineſſe. Beſides all this, the diſeaſes and inconueniences of old age growing vpon me, and the ſharpenes of the cold ayre of this Countrey, and the great want (I feele here*

amongſt Strangers) of ſome Friends and Kinſfolkes, which might take more diligent and exact care of me, make my longer ſtay in this Climate very offenſiue to my Body: Hauiug therefore made an end of my Workes, and inioyed your Maieſties goodnes, in beſtowing on me all things needfull and fitte for me; and in heapiug ſo many and ſo Royall Benefites vpon me; I can doe no leſſe then promiſe perpetuall memory and thankfulneſſe, and tender to you my continuance in your Maieſties ſeruice whereſoeuer I goe, and will become in all places a reporter and extoller of your Maieſties prayſes. Now if my buſineſſe proceed, and be brought to a good ende, I well hope that I ſhall obtaine your Maieſties good leaue to depart, without the leaſt diminution of your Maieſties wonted fauour towards me. I heare of your Maieſties late great danger, and congratulate with your Maieſtie for your ſingular deliuerance from it, by Gods great goodneſſe, who hath preſerued you ſafe from it, as one moſt deare vnto him, for the great good of his Church I hope.

Farewell, the glory and ornament of Princes.

From the *Sauoy*, Ianuarythe 16. 1621.

Your Maieſties

euer moſt deuoted

Seruant

Ant. de Dominis Arch-Biſhop of *Spalata*.

The Biſhops of *London* and *Durham* and the Deane of *Wincheſters* Relation vnto his Maieſtie, of their Conference with the Archbiſhop of Spalata which was the 21. of Ianuary, 1621.

21. *Ianuarij* 1621.

THe day and yeare aboue written, according to the Kings Maieſties directions, the Biſhops of *London* and *Durham*, and the Deane of *Wincheſter*, went vnto the Archbiſhop of *Spalata*, and acquainted him how that the Kings Maieſtie vpon occaſion of a Letter written vnto him, by the ſaid Archbiſhop, had ſent them to inquire of ſome particulars mentioned in the ſaid Letter, which ſeemed very ſtrange vnto his Maieſtie, and wherein hee deſired by him to bee ſatisfied.

I. Firſt, that the ſaid Archbiſhop, as it did appeare by his Letter, ſhould hold intelligence with the Popes, *Paulus quintus* and *Gregorius decimus quintus*, and neuer ſo much as make the leaſt ſignification thereof vnto his Maieſtie, whereas at the ſame time he imparted diligently all Letters that came vnto him from *P. Paulo*, and *F. Fulgentio*, and his other Friends in thoſe parts.

To this his anſwere was, that he neuer had any Letter or Meſſage immediatly from any of the ſaid

ſaid Popes themſelues; but onely aduertiſements of their diſpoſition for his returne by ſome of his owne friends, who becauſe of their well wiſhing vnto him, and their owne hard vſage by the State where they liued, in regard of his abſenting of himſelfe, did by all meanes indeauour his returne againe.

II. Being asked, what became of thoſe Letters of his friends; and being told, that they might giue good ſatisfaction if they were ſeene.

Hee anſwered, Hee neuer gaue any heed vnto them, & ſo no ſooner receiued them, but ſtil burnt them; fearing, leſt being imparted, either vnto his Maieſtie, or any others, they might make him vndergoe the ſame ſuſpition, which that fugitiue knaue *Askanius* did, who fained Letters from Cardinall *Borgheſius*, counterfeiting his Seale, all to make himſelfe the more thought of there, and receiue the more ample conditions, and large entertainement.

III. Being told, that the qualitie of the perſons was euery way farre different, and that the great eſtimation and account that his Maieſtie and all heere made of him, might eaſily free him from any ſuch ſuſpition.

He anſwered, that albeit it was true, that he had great reſpect ſhewed him, and the perſons were different, yet he feared the like ſuſpition, becauſe the things might ſeeme to be the ſame.

IV. Being asked what that new care and indeauour, of his inuitation by this preſent Pope, (mentioned in his Letters) was, and by what meanes

meanes the Popes mind was made knowne vnto him.

He anſwered, that it was no other, nor no otherwiſe then as before, by aduertiſements from his friends: But that now he was more apt to beleeue the ſame, becauſe it did (as he was certified) begin to be publiquely talked of there at *Venice*: And he doubted not, but that it was alſo knowne heere in *London*, that he was to returne; and for that purpoſe he was now aſſured of his Friends, that ſhortly he ſhould receiue a *Breue* from the Pope himſelfe.

V. Being asked, how he did come to conceiue that his indeauours with the Pope could any way tend to the procuring of the internall peace and tranquillitie of this his Maieſties Kingdome, as he in his Letters to his Maieſtie ſeemeth to promiſe.

He anſwered, that he hoped to be a meanes to perſwade the Pope, to deale with all the Papiſts here, to take the oath of Allegeance to his Maieſtie.

VI. Being told that that would be too hard a taske for him to vndertake, ſeeing *Preſton*, *Greene*, and other Romiſh Prieſts were proſecuted, onely for allowing of that oath, albeit in all other points they ſtand firme in their Romiſh Religion: And that the taking of the oath would not be ſufficient for the ſetling of internall peace, and mutuall loue amongſt his Maieſties Subiects, ſeeing the Papiſts did accompt them as Heretiques: And therefore in all places where they had greater power, did

proſecute thoſe of our Religion, as heeretofore they had done here, and at this day in France. And that ſo long as they did ſo account of vs, there was no hope, that they would bee brought to come vnto our Churches, to partake with vs in prayer, preaching, and holy Sacraments: And that there was no hope, that the Pope & Church of Rome would acknowledge and renounce their errours. That hee might well remember in reading the Story lately ſet foorth of the Councell of Trent, *Carolus quintus*, a wiſe and potent Emperour, had attempted by all meanes, to get them to yeeld in ſome poynts of Reformation, but could not any way preuaile.

His anſwer was, That there were twelue houres of the day, and that he would leaue the good ſucceſſe of the matter vnto God.

VII. Being asked, if he had any greater hopes of this preſent Popes inclination vnto peace and vnion, then hath beene in ſome former Popes, and one eſpecially, euen during the time of the Councell of Trent, who notwithſtanding were ouerruled by the preualent Faction.

Hee anſwered, That he hoped that there might bee ſomewhat remitted of the rigour on both ſides; And that the Pope might bee brought to yeeld in ſome things; That in the fundamentall poynts both Religions did agree, and there might be a toleration of both; for the Church of Rome he ſaid, we did acknowledge to be a true Church.

It was replyed vnto him, That the toleration of two Religions would bee a certaine cauſe of a com-

combuſtion in the Church, and ſubuerſion of the the whole State: That wee did acknowledge indeed, the Church of Rome to bee a Church, but a ſicke one.

Hee demaunded of vs, Why wee did forſake our Mother being ſicke?

Wee anſwered, That wee had not forſaken the Church, our old Mother, but the Papacie, and the corruptions, and ſuperſtitions brought in of late into the Church.

He replyed, that wee had made a Schiſme, and ſet vp a new Altar againſt the old Altar.

Wee anſwered, that our Altar was an old Altar, conformable to that of the primitiue Church; & that all Innouations were from amongſt them; And that heerein we were content to bee iudged, concerning thoſe offices which wee execute at the Altar, by the Writings of the Fathers, the firſt Generall Councels, and ancient Liturgies, vnto which we did conſtantly adhere.

Hee ſaid, that the Kings Maieſtie, as it did appeare by his Writings, was willing to acknowledge the Pope for the Patriarch of the Weſt.

We anſwered, that his Maieſtie had written to that purpoſe in his Monitory Preface; but that there his Maieſty, as it doth appeare, by conſulting the place, doeth onely ſpeake of the prioritie of Order, not of Power and Iuriſdiction.

VIII. Being asked (becauſe that people would bee apt to talke, and to make ſeuerall conſtructions of his Lordſhips departing from vs) Whether the Kings Maieſtie (who had giuen ſo many teſti-

monies to the world of his conſtancie in the profeſsion and defence of the truth of that Religion eſtabliſhed in the Church of England) had euer by word or writ giuen him the leaſt encouragement to goe on in this purpoſe, to hope to make a reconciliation of both Religions, (much leſſe to obtaine a tolleration) And for that cauſe to entertaine any motion from the Pope, or if he himſelfe had by any way euer ſaid any thing of this vnto his Maieſtie.

He anſwered with a great aſſeueration, that neither the King to him, nor he to the King had euer ſpoken or written one word to any ſuch purpoſe, nor that he had heard any ſyllable fall from the Kings Maieſtie that might giue him the leaſt ground of any ſuch hope.

IX. Being asked how he could receiue the Communion here with vs, and at the ſame time entertaine a purpoſe in his heart of returning to the Communion of the Church of Rome.

He anſwered that hee thought both were members of the ſame Church vnder one head Chriſt, and that they did agree in fundamentall points, that he for his part would retaine the gold and ſiluer of the foundation, and reiect the hay and ſtubble on both ſides built on the ſame.

X. Being asked, what hay or ſtubble wee had built vpon the foundation, for that the Church of Rome had done it, was euident.

He anſwered, that in his opinion there was in both ſomething laudable: ſomething tollerable, and ſomething intollerable.

Being

Being asked what intollerable things he found in our Church, he instanced in the point of Free-will, that we absolutely deny it in the first conuersion; And in the Puritanicall opinions and Schismaticall conceits of many amongst vs.

For the first it was replyed, that hee did not seeme truely to vnderstand the Tenet of our Church in that point, and was brought to yeeld that as in the articles of our Religion, it was conceiued it might passe, and that hee did allowe of all of them, and of our booke of Common prayer; as for the other point of Puritans, he was told how they were opposed and punished by those that are in authority; vnto which he replyed that some of the Bishops themselues were ouer-strict Caluinists.

XI. Being asked (because we could not trouble him with many of their errors) what hee did thinke of the point of Transubstantiation, if that strange opinion were not enough to keepe him from communicating with both.

He answered, that notwithstanding that, hee might communicate with both well enough.

And beeing vrged by the Bishop of *Durham*, that he had heard him say to the King, that he neuer did, nor would beleeue Transubstantiation.

He answered that he had so said, and was still in the same minde. But that it was an errour onely in Philosophy, not in Diuinity.

XII. Being asked, how he who seemed to be so afraid of himselfe being heere (as now of late when the French Embassadour Mounsieur *Cade-*

net came ouer, that he begged leaue of the King to keepe in all that time) could bee ſecure of danger if he ſhould goe to liue among Ieſuites, eſpecially hauing ſo wounded the Church of Rome by his Bookes, and therein ſo much extolled the Church of England, except that he did think of a *Palinodia*, which we truſted, that hee would neuer be brought to doe.

He anſwered with a great proteſtation, taking off his Hat, Before God and Chriſt Ieſus my Redeemer, I will alwayes acknowledge from my Heart, and profeſſe openly, that the Church of England is a true and orthodoxall Church of Chriſt: And if I euer thinke, or ſay otherwiſe of it, let all men report mee to be a very knaue; yea, I will deale freely with the Pope, though I doe it with the hazard of my life, and commit the ſucceſſe to God.

XIII. Being asked what hee meant by theſe wordes in the end of his Letters to his Maieſtie; When my buſineſſe ſhall be brought to an end.

Hee anſwered, that his meaning onely was, If the Popes *Breue* (which he expecteth) bee accordingly ſent vnto him, as it is promiſed.

XIV. Being asked whether the Letter ſent vnto the King, being a matter of ſo great importance, were written with his owne hand.

He anſwered, That the body of the Letter was written by his Amanuenſis; but the Superſcription was his owne hand.

XV. Being deſired, that if hee thought good, hee would explaine himſelfe, what hee meant by thoſe

thoſe words in his Letter, Without the leaſt diminution of his Maieſties grace and fauour to me.

He anſwered, That his requeſt was onely to retaine the Kings Maieſties fauour, and good opinion; But that he was fully reſolued before he went, to reſigne vp all thoſe Eccleſiaſticall Dignities and Benefits hee had receiued, into his Maieſties hands againe.

XVI. Being requeſted, if hee thought good for his Maieſties greater ſatisfaction, to write with his owne hand a ſhort anſwere, for explanation of theſe things mentioned.

He anſwered, That he would willingly ſo doe, and did accordingly.

This is to our remembrance the ſumme of that which paſſed betwixt him and vs.

George London.

Richard Dunelme.

Iohn Yonge.

The

The Archbiſhop of SPALATA *his* owne Relation to his Maieſtie, of his *Conference had the* 21. *of Ianuary, with the* Biſhops of LONDON, and DVRHAM, and *the Deane of Wincheſter.*

VPon the 21. of Ianuary, 1621. the Right Reuerend Lords, the Biſhops of *London*, and *Durham*, together with the Reuerend Deane of *Wincheſter*, came to me the Archbiſhop of *Spalata*, and did require of me in his Maieſties name, that I ſhould open vnto them the true ſenſe and meaning of certaine Letters which I had lately written vnto his Maieſtie. Vnto whoſe Propoſitions and Interrogatories, I gaue theſe Anſweres following: to wit.

I. The diuers Meſſengers I writ of, were ſome of my Friends and Kinſmen, who writ Letters out of Italy vnto mee; which yet they did not write in the Popes owne name directly; but onely related, that they knew my returne would be acceptable to the Pope, and exhorted mee vnto it of their owne proper accord, and ſignified withall, that if I would aſſent to them, that then they would take all care to go through with the buſineſſe at Rome. Neuertheleſſe, I refuſed their counſell plainly for a time, and inhibited them that they ſhould not deale with mee any further about my returne; yet I did forbeare to acquaint his Maieſtie with their Letters, leſt I might ſtirre vp any iealouſies in his mind

minde against me: for since their letters did nothing moove me, I thought it not needful to make any manifestation of them: there being nothing in them which concerned the Kings interest any way. But that which most especially mooued me to conceale them, was the example of *Ascanius*, who counterfeited letters from Cardinall *Burghesius*, that hee might wring something from his Maiestie by that fraud: To the end therefore that I might free my selfe from suspition of like deceite, I thought best to hold my peace and burne my friends letters, least they might bring me into any danger; yet I euer kept that good meaning, that I would neuer enter into any serious Treaty or resolution about my returne, without his Maiesties knowledge and leaue; for if I had euer meant otherwise, I should haue made my departure more priuy and speedy.

II. I was inuited againe of late in like maner by letters from my friends & kinsfolks, who signified to me that they knew certainly that my zeale, and the defense which I vndertooke for the Church of *Rome*, in fundamental points of Faith, were very acceptable to the Pope; and that he would vse my aduise in framing such a moderation of all matters of Religion, whereby there might follow an vniuersall vnion. They added moreouer, that the Popes *Breue* should bee sent ouer for my free returne; and that without any blemish or reproach to me. But because I gaue no credit to these letters: therefore I burnt them also, expecting the Popes *Breue* whereby I might shewe some reall

matter to his Maieſtie, leaſt I might ſeeme to goe about to delude him; and in the interim I thought good to giue this litle ſignification of the matter to his Maieſtie in generall onely.

III. From the relation of the ſame friends of mine, I further ſaid, that the Pope did much affect the inward peace and tranquilitie of this Kingdome: vnto which peace I ment that my aduiſes might proue ſeruiceable, if the differences about Religion might be compounded; from which the peace of the common wealth vſeth euer to be diſturbed. This hope I conceiued of my ſelfe, out of my owne good intention of old; hauing neuer had any ſpeech with his Maieſtie of theſe things; nor hauing euer heard any the leaſt word from his Maieſtie in this kind: but onely wiſhing that it might happen, by Gods grace, that the Pope may in many things leſſen his wonted rigor, from whence there might proceed vnion and concord of Religion in the Church, and vtter aboliſhment of all Schiſme. Of which deſire of mine, I haue often ſpoken with many men; but out of my own proper minde onely, without euer ſo much as mentioning the Kings Maieſtie.

IIII. Where I ſay, If this buſineſſe come to an end: I meane, If the Popes *Breue* come, and haue ſufficient cautions for me.

V. Where I ſaide, that I hoped his Maieſtie would not diminiſh his fauour vnto me: thus ſeeking to depart with his good leaue; I meane it, of the gracious propenſion of his Maieſties good will towards me. For otherwiſe, I purpoſe if I goe away

way to resigne freely into his Maiesties hands all those Ecclesiastiall reuenues, which of his bounty he hath giuen me, together with all their Titles, as neuer fearing to come to want or need.

Thus haue I sufficiently expounded the meaning of my letters.

There was indeede further friendly conference amongst vs of diuers matters; as namely, about differences of Religion, about Schisme, about the Primacy, and obedience of the Pope, about reformation, about vnity of Faith, of the Church, &c. I touched briefely what I held in these and such like points, and shall more fully explaine and professe my minde about them, as there shall be occasion.

M. *Ant*: Archbishop of *Spalata.*

This his discourse was not at the first subscribed by him, but sent to me inclosed in a Letter in these words.

Right Reuerend, and my very good Lord, I send you here included my answeres which you desired; beseeching your Lordship to runne them ouer presently, and to helpe my memory, if it hath beene wanting to me, in any thing which may of necessitie require my answere, that I may supply such defect: From the Sauoy, 21. *Ian:* 1621.

Your Lordships to be commanded in all things,
M. *Anti de Dominis* Archbishop
of *Spalata.*

Which his relation rewritten all with his owne hand, becauſe he had not then alſo ſubſcribed it, was ſent backe to him the next day for his hand; vpon which occaſion there paſſed a conference betwixt him and the Deane of *Wincheſter*, whereof this inſuing is a true Coppy.

The Deane of Wincheſter *his relation of his conference had with the Archbiſhop of* Spalata, *the* 22. *of* Ianuary 1621.

22. *Ian:* 1621.

BEcauſe my Lord Archbiſhop of *Spalata* had forgotten (as it ſeemed) to ſet his hand and ſubſcription to his own anſwers; I was deſired by my Lords, the Biſhops of *London* and *Durham* to goe vnto him, and to thanke him in their name for his faire and free manner of dealing, in ſetting downe his anſweres ſo ingeniouſly with his owne hand, which no doubt would giue his Maieſtie better ſatisfaction then any verball relation could doe: And if I could hanſomely draw him vnto it, to get his owne ſubſcription in like manner: and ſo I went accordingly, and found his Lordſhip well pleaſed that hee had giuen ſatisfaction; and the rather, becauſe he hoped that by vs, his true intent and meaning ſhould bee ſufficiently cleared vnto the Kings Maieſtie. And finding his Lordſhip apt to entertaine mee with ſome longer diſcourſe, I was bould to moue ſome things vnto his Lordſhip vpon occaſion of the ſpeeches which paſſed the day before.

I asked him how he could poſsibly thinke that the

the toleration of two Religions could ſtand with the internall peace of this, or any other Kingdome.

His anſwere was, That albeit ſome ſuch words had ſlipped from him the day before, yet indeed his earneſt deſire and hope was, that by a mutuall yeelding on both ſides, both Religions might bee made one, as hee in the fundamentall poynts did verily take them to bee.

I replyed that we had retained the foundation, the Doctrine of Chriſt and his Apoſtles, which we neither would, nor could ſwerue from. But he might doe well to bend his endeauours to mooue the Pope to giue way, that the Hay and Stubble the ſame might be remooued and burned, but not with a fantaſticall fire, ſuch as was that *Ignis fatuus* of Purgatory, which they were too bold to build, euen vpon that place of the Apoſtle, 1. *Cor.* 3. where hee warneth to ſticke to the foundation Ieſus Chriſt, and to take heede what were built vpon the ſame.

He anſwered, that for Purgatory it was indeed a fooliſh fancie; and confeſſed, that they of the Church of Rome had added many things, which it were farre better they were remooued, then retained. And he hoped, that for the peace of Chriſtians, they would yeeld to remit ſomewhat: But ſaid withall, that wee muſt not bee too rigid, in condemning of thoſe things which might haue a good or tollerable conſtruction.

I replyed, that albeit ſome prudent and peaceable man amongſt them, might perhaps bee of his

Lordſhips minde: yet what hope could hee haue that the preualent Faction, and the Ieſuites eſpecially (who are now ſo powerfull) would euer bee brought to acknowledge the errours of the Pope and their Church.

Hee anſwered: If the Pope himſelfe were inclinable to yeeld in ſome things for the publique peace, both Ieſuites and others would be brought to conſent thereto.

I replied, that it was to bee wiſhed rather then hoped for, as times now are, & mens diſpoſitions.

I asked his Lordſhip, what hee meant by that diſtinction of his, That Tranſubſtantiation was an errour onely in Philoſophy, not in Diuinitie; and I deſired to bee better informed of his meaning in that poynt.

Hee anſwered, That by the principles of Theologie, we might hold, that by the Omnipotency of God, one body might bee in many places at once: But it was contrary to Philoſophy ſo to thinke. And though it bee ſaid, *Actes* 3. 21. That it is neceſſary that the heauens ſhould containe Chriſtes Body, vntill the time that all things bee reſtored; yet he might by way of myracle, bee preſent alſo in many places at once on earth.

I replyed, that it would bee a myracle to make mee vnderſtand, how theſe two aſſertions could ſtand together.

So wee left to treat any further of any matter of Controuerſie, becauſe I was not willing to bee troubleſome, but to haſten rather my returne from whence I came.

Onely

Onely I asked how the purpoſe of his returne ſhould bee knowen in London (as hee ſeemed to ſay the day before) and how it ſhould come to be diuulged.

Hee anſwered: That it was knowne, was moſt certaine; for that diuers of his acquaintance, both Italians and Engliſh, had come vnto him, and queſtioned with him about it; And named his Apothecary, that hee had very lately beene with him, and called vpon him for the payments of ſome moneyes hee did owe before hee did take his iourney: that he thought the report of it was ſpread by the Venetian Embaſſadour; Albeit hee was of opinion, that it was alſo knowne to the Embaſſadour of Spaine.

I asked, whether his friends in Italy knew of it: and if they did, what was their opinion of it.

Hee anſwered, that theſe three moneths paſt hee had receiued no Letters from them; yet that hee doubted not, but they knew the whole matter; And that there was a great preferment for him of 12000: Crownes, that is 3000. pound ſtarling *per annum*: yet hee conceiued, they would not be forward to aduiſe him to returne.

Then ſaid I: Let mee, my Lord, as one that loueth and honoureth you, perſwade you to be very well aduiſed, before you leaue this countrey; for out of Hell (as *Petrarche*, I remember, in one of his Epiſtles calleth Rome) there's no redemption.

Hee anſwered, I haue reſolued with my ſelfe to follow Gods appointment; and therefore ſo ſoone as I ſhall receiue the Popes *Breue*, I will ſet forward.

ward on my Iourney.

I asked him, when hee did looke for that *Breue*. He answered, within a weeke or two.

So I offering to take my leaue, hee requested that hee might haue his humble seruice presented to his Maiestie, whose hands (he said) hee hoped to haue the honour to kisse before his going. If his Maiestie were in neuer so remote a place from hence, hee would repaire vnto him, euen though hee were in the remotest place of Scotland. And hauing the paper in my hand of my Lords Answeres, I did onely cast out a word, as it were by chance, that if it seemed good vnto his Lordship, hee would adde his subscription also. Hee replyed, that it was written all with his owne hand. I said, that it was so; and that his subscription needed not, except it would please him for forme sake; and so he willingly did it. And then I tooke my leaue, wishing that God would direct him the best way for his owne good, and the true peace of the Church.

This is the summe of all that passed at that time betwixt my Lord Archbishop of *Spalata*, and mee.

Iohn Yonge.

I hauing these three last mentioned Papers, wayted on his Maiestie at Newmarket, in the end of that weeke; where his Maiestie gaue mee leaue to read them all ouer vnto him, being somewhat troubled and displeased, to see the Archbishop so disposed, so contrary to his Maiesties expectation, and

and good opinion of him, and diſmiſſed mee for that time; ſaying, hee would take time to conſider what courſe ſhould bee conuenient for him to hold with the Arſhbiſhop. But for that the Archbiſhop in his ſpeech with the Deane of *Wincheſter*, diſcouered his purpoſe of repayring to his Maieſtie: his Maieſtie commanded me to write ſpeedily to the Deane of *Wincheſter*, to take occaſion to ſee him, and to diſſwade him from comming, for that his Maieſtie would not vouchſafe to ſee him if he ſhould come. Vpon the receite of which letters, M. Deane of *Wincheſter* took occaſion to viſit him: at which viſitation this inſuing conference paſſed betwixt them, as M. Deane by his Letters of the laſt of *Ianuary* informed me, as followeth,

Maſter Deane of Wincheſter *his Letters to me dated the* 31. *of* Ianuary, 1621.

Right Reuerend Father in God, and my very good Lord; your Lordſhips Letters, dated the thirty of this moneth at ſix at night; came this day vnto my hands about two in the afternoone; the which ſo ſooneas I had peruſed, I went ſtraight vnto the Archbiſhop of *Spalata*, no way acquainting him that I had receiued any aduertiſement from the Court, but onely making the end of my comming to ſee his Lordſhip; and the rather, becauſe I wast o returne ſhortly to the Court. He thanked me kindly, and asked mee where the King was? how long to ſtay? I told him at *Newmarket*; and there as I thought his Maieſtie was to continue,

all this next moneth at the leaſt. Hee asked how many dayes iourney it was, and if the wayes were good? and ſome ſuch queſtions, which gaue me a fit occaſion to ſay vnto him, that I perceiued that hee had ſome purpoſe vppon the receite of the Popes *Breue*, rather to make a iourney thither to take his leaue, then to deferre it till his Maieſties returne hither: Hee anſwered, that now the weather did begin to bee very milde, and the dayes longer, and that in *Italy* they made account that their Spring did alwayes begin about the middeſt of *Februarie*: I told him that in regard his going out from vs was now ſo openly talked (as indeed, my Lord it is in all mens mouths) and diuers conſtructions made thereof, by diuers: (But for the moſt part, that it was ſaid, that he went to negotiate with the Pope:) that I would altogether diſſwade him (if he would be aduiſed by me) from taking a iourney to the Kings Maieſtie, leaſt hee might ſeeme, in ſo doing, to giue ſome ground to the idle malicious reports of many; and ſo giue his Maieſtie iuſt cauſe of offence: He preſently apprehended what I ſaide, and aſſured me that hee would forbeare in any caſe to goe thither where his Maieſtie was, except he might bee firſt ſure of his Maieſties good leaue; then he did begin to ſay that the ſpeech of going from hence was certainly diuulged by the *Venetian* Embaſſador, and his followers. I asked him whether or no he went ſometimes to the Embaſſador, or had any meſſages from him, ſeeing that now it ſeemed that his returne thither was reſolued vpon. He anſwered,

that

that he had not beene at any time, either with the Embaſſador of *Venice*, or any other: but that before his going hee purpoſed to goe and deale with all the Embaſſadors: naming the Embaſſadors of *Spaine*, *France*, and *Venice*: and ſo hoped by that meanes to procure a more ſure paſſage for himſelfe through their Maiſters dominions. I asked whether ſince my laſt being with him hee had receiued any aduertiſements from *Italy*: He anſwered, no. But that he did daily expect to heare from them.

So finding him at good leiſure, I made bould to enter with him into ſome further diſcourſe; I told him how that I had ſince my being with him read ouer his litle Treatiſe which he intitleth, *Scogli del Chriſtiano naufragio*; wherein hee ſeemeth to mee to write ſo peremptorily, and in ſo direct and harſh tearmes againſt the Pope, and the Doctrine of the Church of *Rome*, that none amongſt the Proteſtants had gone further then hee, not ſticking to call the Pope a tyranicall Vſurper, and to put vpon him the name of Antichriſt; and how that Church had peruerted the truth with many errors: I inſtanced particularly in that he calls them, by reaſon of their inuocation of Saints, and adoration of Images, plaine Idolaters.

Hee anſwered, that hee verily thought that in point of practiſe, the vulgat and meaner ſort of people amongſt them were moſt formall Idolaters: (And ſo I remember he tearmed them in a conference with me before) but that their doctrin might admit ſome better qualification. And that

when he was amongſt them, hee did euer inſtruct his owne people otherwiſe, and ſo to his knowledge ſome other did in like manner: But confeſſed, when I vrged that all of them did attribute as much, if not more to the Bleſſed Virgin, then vnto Chriſt, that both Prieſt & People were blame-worthy in this point for the moſt part; As for the vſurpation of the Pope hee ſaid, that indeed his Greatneſſe was the greateſt rocke of offence, which hee wiſhed might be abated.

I asked what plaiſter vpon his returne he could apply to the wound hee had giuen to the Church of Rome, by his deſerting of them once, and writing ſo freely againſt them: he anſwered ſhortly, I neuer ſaide any ſuch thing. O but, my Lord, ſaid I, your booke printed of that argument will remaine for a witneſſe againſt you. Hee replied, that Treatiſe had hardly come to many mens hands there; becauſe all his bookes were ſo ſtrictly forbidden: I ſaide, that the Treatiſe which I mentioned, being but a litle one, and no queſtion tranſlated into diuers Languages, could not but be perуſed by many. He acknowledged that it was indeed tranſlated into diuers Languages, and hee thought that it might bee that many had ſeene it: But, that in that hee did not write, affirming any thing in his own name, but in the name of the true Church. I replied, that it was farre more odious for the Church of *Rome* and the Pope to bee accuſed of ſo many dangerous errours by the true Church; then if hee, or any particular man ſhould haue bin the accuſer: & ſo that that plaiſter would

not

not ſuffice to couer that wound. But being loath to ſtrike longer vpon that harſh ſtring, I told him that no doubt all wiſe and graue Chriſtians did hartily wiſh and pray for the vnity and peace of the Church, if they of the Church of *Rome* would be brought to ſee and forſake their errours, that a true peace might bee made, and the truth withall preſerued ſafe; and that ſuch a happy peace could not be more pleaſing vnto any liuing, then to the King our moſt gracious Maſter, the bleſſed Peace-maker.

He replyed. That ſuch peace of the Church might be effected, euen we alſo muſt condiſcend to remit ſomething of our rigor.

I anſwered, that the Kings Maieſtie all his life long had beene labouring to beate downe the folly of thoſe men, who whilſt they ſtriue to ſhun the faults of the one ſide, runne headlong into the contrary faults of the other ſide: ſuch as condemne euery thing in the Church of Rome. I ſaid that in his conference with my Lord of *London*, your Lordſhip, and me. He did acknowledge that the reformation of the Church of England was wiſe and moderate: And (as one of the meaneſt inſtruments imployed in his Maieſties ſeruice, I told him how that now of long time, his Maieſties endeauours had beene bent, not without great coſt and care to reſtore the ancient Epiſcopal gouernment, decent rites, and face of a Church in the Kingdome of *Scotland*. So I deſired him as a well wiſher to be well aduiſed before he left vs, and put himſelfe into the hands of thoſe whom in

all apparance he had made his enemies?

He anſwered, that a Shippe heauy laden, would not be turned about with euery ſmall winde; that hee hoped to goe vpon good grounds when hee went. I replied vnto him that of the Poet, *O nauis, nauis, referent in mare te, noui fluctus: O quid agis fortiter occupa portum.*

So affirming to take my leaue of him, hee told me that he was thinking of the forme of the reſignation of thoſe Eccleſiaſticall dignities hee had here; and that he would be an humble Petitioner vnto his Maieſtie, that hee might nominate his Succeſſor in the Deanery of *Windſor*; That this ſame day he had beene talking with one, who was a very worthy man, and deſirous to haue it: I wiſhed him, that as in Law, the forme of his reſignation muſt be abſolute and ſimple, ſo that he would leaue it to his Maieſties free diſpoſall, without commending of any to the place: My good Lord, this is all ſo farre as I remember that paſſed betwixt vs: And ſo I reſt.

Ian. 31. 1621.

Your Lordſhips euer to be commanded,

Iohn Young.

This being made knowne vnto his Maieſtie, he was pleaſed vpon the former, and this information, to direct the following interrogatories to be propounded vnto him, and his anſwer thereto to be required, which accordingly were deliuered in writing, in this forme following,

Certaine

Certaine Interrogatories propounded by his Sacred Maieſties command, to the Archbiſhop of Spalata, *to the end he might render his Maieſtie better ſatisfaction about them.*

WHereas, the Reuerend Archbiſhop, in the end of a narration ſubſcribed with his owne hand (which he made for better explanation of the true ſenſe & meaning of his formet letters written by him, the ſaid Archbiſhop, to his Maieſtie vpon the 16 of *Ian.*) did ſubioyn: that in a certaine Colloquy which he had vpon the 21 of *Ian.* with the Biſhops of *London* and *Durham*, and with the Deane of *Wincheſter*, there happened a friendly conference amongſt them of diuers points and differences of Religion, about Schiſme, about the Primacy and obedience of the Pope, about Reformation, about the Vnity & Faith of the Church, and added that hee did then touch in briefe what he did hold in theſe, and ſuch like points, and would be ready to explaine his mind more fully, and profeſſe his opinion of them, as occaſion ſhould require,

I. His Maieſtie now deſireth (becauſe he would rather know his opinions of theſe things from his owne mouth, than from other mens relations) that he would recall to memory as neere as he could, and repeate particularly, whatſoeuer he did then ſay concerning thoſe points, and what hee yet conceiueth of them.

II. His

II. His Maieſtie deſireth in the ſecond place, that the ſaid Reuerend Archbiſhop would truely and freely declare, what opinion hee had of the Church of England before he came hither.

III. Againe, whereas the ſaid Archbiſhop ſeemeth to be of opinion that he might with ſafe conſcience holde communion both with the Church of England, and with the Church of Rome; and that both Religions, with all their exerciſes, and all their religious offices, might admit mutuall tolleration euen in this Kingdome of England, but that ſuch tolleration is iudged vnſufferable rather out of politicke reſpects of State, then out of any due ſcruple of conſcience: his Maieſtie would haue the ſaid Archbiſhop to declare whether hee was of the ſame opinion when he came firſt hither. And if it were ſo, how came it to paſſe that he pretended other cauſes of his cõming, and whether hee came to bee a Spye or Intelligencer, and whether with *Paulus Quintus* (who was then Pope) his diſpenſation or knowledge, or conniuence at leaſt? Or if the ſaid Archbiſhop at his firſt comming had another opinion of the Church of England: then his Maieſtie deſireth that he would ingenionſly declare, what are the reaſons that mooued him to change his mind, and when ſuch change began firſt in him.

IV. In the fourth place, his Maieſtie requireth that the Archbiſhop would expreſſe his mind, how he can conceiue this his opinion (touching the eaſie procuring of concord betwixt the Church of England, and that of Rome, and the Tolleration of

of both in this kingdome, and the communion with both in Sacraments) is not much different from thoſe things, which he deliuers in his *Manifeſto* (which was once printed by him at *Heydelberge* before his comming hither, and reprinted after here in England) and much more different in many points from thoſe things which he preached and publiſhed both in ſermons and bookes ſet foorth by him, about the ſtate of the Romane Church, and the abuſes of the Court of Rome, and his vſurpation of vnlawfull iuriſdiction ouer others. It would well pleaſe his Maieſtie to know what anſwer the ſaid Archbiſhop will make to the Pope, requiring an account of him for hauing twice or thrice taken here the oath of the Kings Supremacy, with a like aſſeueration, that the Pope hath no power nor iuriſdiction Spirituall or Temporall within this Realme of England, or elſewhere in any other of his Maieſties dominions.

V. Let the Archbiſhop declare how the Pope came to know, that the ſaid Archbiſh. vndertook vpon him the defence of the Church of Rome in fundamentall points of faith.

VI. The ſaid Archbiſh. is required to ſet down thoſe points, touching which, he ſaid, he could wiſh that the Pope would yeeld in diuers things from his Rigor.

VII. Whereas the Reuerend Archbiſhop ſaith, that he hath talked with many about that his wiſh: it would bee acceptable vnto his Maieſtie if the ſaid Archbiſhop would explaine his minde concerning the particulars of the ſaid deſire, and

withall name the parties with whom he hath had any ſpeech thereof.

VIII. The ſaid Archbiſhop is required to tell what certainety he hath of that which the Biſhop of *Durham* ſaith he ſaid in their foremẽtioned Colloquy: namely, that he was verily perſuaded that the Pope would approoue our Engliſh Liturgie, and the publike vſe of it.

IX. Whereas the ſaid Archbiſhop in the foreſaide Colloquy, by occaſion of ſpeech concerning the preuailing of Puritaniſme here with vs in England, did ſay that ſome euen of our owne Biſhops were ouer rigide Caluiniſts. His Lordſhip is now required to name what Biſhops he reputeth ſuch, and in what points hee hath found them ſuch.

X. Whereas the ſaid Reuerend Lord ſaid to the Deane of *Wincheſter*, that we ought not to be too ſtrict cenſurers of ſuch things that might beare a good, or at leaſt a tollerable conſtruction; the ſaid Lord is deſired to tell freely what particulars hee meanes,

XI. Laſtly, ſince that his Maieſtie was long agone aduertiſed by *Gabalio*, Lord Ambaſ. with his Maieſtie for the Duke of *Sauoy*, that the Archbiſhop of *Spalata* had vndertaken to reconcile his Maieſtie vnto the Popes fauour, and the Church of Rome, and that it was diuulged abroad, that he intended ſhortly to goe to Rome for that purpoſe: And ſeeing that his Maieſtie had likewiſe receiued two letters lately out of the Low Countries to the like effect; namely, how the Arch-

Archbiſhop had vndertaken that buſineſſe; the occaſion of which rumour his Maieſtie had once a purpoſe to haue enquired of the Archbiſhop vpon the twelfth day laſt (which was the laſt time that his Maieſtie ſaw him) but that his Maieſtie was hindered, yet not ſo much by the ſtreightneſſe of time, as by his ouer good conceit of the Archbiſhops honeſtie and integritie, which preuailed ſo farre with his Maieſtie, that it made him to repute all theſe rnmours as meere tales, and to remaine confident, that if any man ſhould haue enterpriſed any ſuch deſigne with the Archbiſhop, hee would neuer haue concealed it from his Maieſty, but would haue acquainted him firſt with it.

Therefore his Maieſtie commandeth that his Lordſhip would tell truely and freely whatſoeuer he hath either done or promiſed, or vndertaken, whereby occaſion were giuen to ſuch rumours. And if he did euer vndertake any ſuch thing, what reaſon he had either to promiſe, or to vndertake any ſuch matter.

The clauſes of the two letters ſpecified in the eleauenth Interogatory aforeſaid.

I. It is here vnder hand reported, that the Archbiſhop of *Spalata* is to goe to Rome; and the Poſt now from Rome cleereth that doubt by open report, that the Embaſſadour of Spaine hath procured him a ſafe conduct, pretending his employment concerning the conuerſion of the King of

great Brittaine, and the reconciling of that great Kingdome. I was willing to ſound his friends in this buſineſſe, whom I found very confident of it, and they ſpake it very openly, and ſay moreouer that the King ſendeth him. But I know not what to thinke of it. I feare a tricke, I conceiue ſome danger; I will remember how the French King employed an Abbot of *Boſſe*; and in fifteene daies was hanged at Rome, eyther an halter, or fire, or poyſon will be the end. Now God ſaue the man. Hee verily writeth that hee doth all by expreſſe conſent of the King. If it be true, it is a great calamitie, if it be falſe, it is a great villany.

The Clauſe of the other letter.

II. There is alſo a Bull made to the Archbiſhop of *Spalata*, which declareth that the going of the ſaid Archbiſhop into England was by order of the ſea Apoſtolique for to procure the conuerſion of that King; intimating withall, how the ſaid King would ſend the ſaid Archbiſh. Ambaſſador to Rome for to recant in the Kings Name, and to take the oath of obedience.

But in the Interim betwixt his Maieſties directing the ſaid eleuen Interrogatories to bee propounded to the Archbiſhop, and the doing thereof: his Maieſtie receiued from the ſaid Archbiſhop, the letter following, dated *February* 3.

The

The Archbiſhop of *Spalata* his letter to the King, dated the 3. of *Febr.* 1621.

MOſt excellent Prince, and moſt gratious Lord. As I ſignified lately vnto your Maieſtie in my former letters, I neither ought, nor could neglect the Popes faire and gratious inuitation of me; eſpecially, when I ſaw that he dealt with mee concerning the ſeruice of Chriſt and his Church. And beeing now at length better certified that all things are in a readines for me, I am tyed to my former promiſes. Yet I make it my humble requeſt that I may take my iourney with your Maieſties good will. And for that purpoſe I doe now moſt humbly & earneſtly craue your leaue by theſe letters, which I would much more willingly haue beg'd by word of mouth in your preſence (that I might haue parted with your Maieſtie with all due thanks and ſubmiſsion) but that my acceſſe to your Maieſtie might haue confirmed the vaine and fooliſh rumours of the people. I beſeech your Maieſtie therefore to vouchſafe to giue me ſome letters whereby my departure may bee made both ſafe and creditable. As for the Eccleſiaſticall Titles and Reuenues which I hold by your Maieſties gift, I ſhall reſigne them by publike Indentures. So from the bottome of my heart, I doe commit my ſelfe to your Royall fauour, and vow my ſelfe your ſeruant for euer. London: from the Sauoy. *February* the 3, 1621.

Your Maieſties moſt obedient alwayes in all things.

M. Ant de Dominis, Archbiſhop of *Spalata*.

His Maieſtie was pleaſed hereupon to direct a twelfth Interrogatory to be annexed to this effect.

XII. Whereas it ſeemes to appeare out of the Archbiſhops laſt letters vnto his Maieſtie, that he hath now receiued the Popes *Breue*: His Maieſtie willeth the ſaid Archbiſhop to let him ſee the ſaid *Breue*, and to ſend him withall whatſoeuer letters he hath receiued out of *Italy* from his friends and Nephewes there.

To all which the Archbiſhop gaue this inſuing anſwer ſubſcribed by himſelfe, as followeth.

The Archbiſhop his anſwer to the twelue Interrogatories.

VNto his Maieſties twelue Interrogatories, I *M. Ant.* Archbiſhop of *Spalata*, doe truely, ſincerely, and ingeniouſly in the faith of a Chriſtian man, and of a faithfull Miniſter of Chriſt, anſwer as followeth: To wit,

'I. To the firſt concerning Schiſme, I ſaid and 'ſo thinke: That the Proteſtants haue no iuſt and 'ſufficient cauſe as matters ſtand, vnder pretence 'of reforming the Church of Rome to ſeuer 'themſelues from the Vnion of the Church of 'Rome in the fundamentall points of faith and 'charitable Communion, and ſo to rend the 'Church as they doe in Schiſme. But that they ought rather to tollerate ſuch errors and abuſes, as may ſtand with their faith and ſaluation of their

their ſoules, then to make a Schiſme. for that none
'but confirmed, and obſtinately maintained here-
'ſie (which I finde not in the Church of Rome)
'can be a ſufficient cauſe to ſeparate ſuch a Church
'from beeing of the body of the Catholike
'Church: Therefore no man ought to ſet vp one
'Altar againſt another: and they are al
'to bee accounted guilty of the crime of
'Schiſme, who erect one Church or Al-
tar againſt another vnder any pretence what-
'ſoeuer. And as touching the Supremacy and
'obedience due to the Pope, I haue ſaid, and ſo
'thinke: That no man can iuſtly deny vnto the
'Pope, at leaſt a Canonicall Supremacy and obe-
'dience. And his Maieſtie himſelfe yeeldeth ſuch
'a Primacy vnto him expreſly in his Monitory
'Preface. As for the Popes Supremacy, whether
'it be *iuris diuini* or no, that may be left to the
'Schooles to be diſcuſſed by Theologicall diſpu-
'tations, and at length fully to bee defined by the
'Catholike Church.

'Concerning reformation, I ſaid, and ſo thinke:
'That no Eccleſiaſticall reformation ought to
'be made in Schiſme. And becauſe the firſt refor-
'mation begun by *Luther* and *Caluin*, was made
'with Schiſme; that therefore ſuch their reforma-
'tion is no wayes to be allowed, commended, or
'receiued: But that the Schiſme is to be firſt re-
'mooued, and the Vnion to be re-eſtabliſhed, and
'then there may bee admitted lawfull, peaceable,
'and orderly proceedings about reformation.
'Touching the vnity of faith, I ſaid the ſame

which

'which I writ in a booke against *Suarez, cap.* 1. §: 4.
'*& seq.* That the fundamentall faith was one and
'the selfe same in both: and that neither side
'could condemne the other of heresie in this fun-
'damentall faith.

II. To the second point, which concerneth
'the Church of *England*. Before any comming
'hither I conceined a good opinion of it in gene-
'rall, and in the grosse; as hauing heard of the mo-
'deration which she kept in her reformation, by re
'taining the vnitie of the fundamental faith in such
'manner as I haue declared in my answere before.
'But as for disputable opinions and controuersies,
'I could not resoule and determine with my selfe
'what it held right or wrong, vntill I had obtained
'conference with some of the learned men of this
'Kingdome. If the Lord Archbishop of *Cantuary*
'will show some of my writings which I sent him
'from *Venice*, any man may therein see my opini-
'on at large. I knowe that in those writings I did
'giue him notice, that I would first be instructed
'touching such dogmaticall points, before I would
'settle my opinion in them. that is, I would be in-
'formed & conuinced Theologically about them.
'And so it came to passe, that touching some of
'those, I did fully assent and adhere vnto this
'Church, as not dissenting from the Catholike
'Church: but touching some others I did
'dissent; yet rather, from some priuate men
'and Teachers in the Church of *England*, then
'from the Church of *England* it selfe. As name-
'ly about free Will, and the effecting of Grace
and

'and Predeſtination, and Iuſtification, and neceſ-
'ſitie of Workes, and Merits, and ſuch like. Yet I
'profeſſe that in theſe points I neuer diſſented
'from the Articles of the Church of *England*: be-
'cauſe I hold them all (vnderſtood in a right
'ſenſe) to bee true, or at leaſt profitable, and none
'of them Hereticall.

III. To the third point I euer was, and yet am
'of opinion, that the Churches of *Rome* and of
'*England* (excluding Puritanes) were radically
'one Church, not two; and conſequently that ſal-
'uation might be had in both of them, if their be
'no Schiſme: ſpecially, after I had heard explica-
'tions of the opinions of the Church of *England*
'which I hold Catholike. It wold be a long worke
'to repeate particulars, which rather belong to a
'generall Colloquy. In my opinion therefore,
'(wherof I am able to giue good reaſon) any man
'may goe with a ſafe conſcience from the Prote-
'ſtants to the Papiſts, and from the Papiſts to
'the moderate Proteſtants; ſo be it hee doe it not
'in Schiſme. Becauſe ſuch a change is not a go-
'ing from one Church to another, that is a dif-
'ferent Church, and eſſentially diſioyned from it
'(for there is but one Church of Chriſt) but a
'going from one particular Church, to another
'particular Church, both which are true mem-
'bers of the Catholike Church: onely a man muſt
'beware and abſtaine from the accidentall errors
'and abuſes, if hee meete with any, on either ſide.
'For my ſelfe, I left the *Italian* Churches and de-
'parted from them in body onely: not that I was

'vrged with any intollerable ſcruples of conſci-
'ence, as though I could not bee ſaued in thoſe
'things: but becauſe I would ſearch more throgh-
'ly into the Proteſtants Doctrine, and enquire fur-
'ther into the cauſes of diſſentions and Schiſme,
'that I might the better caſt for ſome wholeſome
'remedies. I had alſo a deſire to write freely, and
'publiſh ſuch my writings (which I might not doe
'in *Italy*) and to enioy the benefite of hearing his
'Maieſties wiſedome. And are not theſe and ſuch
'like, cauſes ſufficient to mooue men, euen of grea-
'ter grauitie then my ſelfe, to vndertake ſuch a
'iourney as I did? The ſuſpition then of an Intel-
'ligencer cannot touch me. I am no ſpie to pry in-
'to your Forts, Armies, and Treaſury. I was ne-
'uer made partaker of the ſecret counſels of the
'State: I neuer ſaw any of the Hauens of this King-
'dome, which are the Forts of it: I haue in a ſort
'drowned my ſelfe in my Bookes, and macerated
'my ſelfe, as buried in my Study, daily ſpending
'there ten houres in reading, meditation and wri-
'ting. How fit a man then am I to bee thought a
'ſpie? how nimble or able in body am I to ſurucy
'the ſecret parts of this Kingdome? Yet neuer-
'theleſſe I will confeſſe that I am a ſpy in ſome
'ſenſe: ſuch an one, to wit, as *Ioſua* was, or *Caleb*,
'*Numb.* 13. ſpiritually, not corporally; ſo that I
'doe finde here, why to commend this Church as
'a Church abhorring from Puritaniſme, and re-
'formed with moderation, and worthy to be re-
'ceiued into the Communion of the Catholike
'Church, and whence I can carry a goodly clu-

ſter

'ſter of ſo many excellent workes of true piety;
'out of which may be preſſed Wine of ioy, to the
'comfort of all them which hate Puritane ſtrict-
'nes, and deſire the peace of the Church. *Pau-*
'*lus quintus* the Pope, neither diſpenſed with my
'comming hither, nor was priuy to it, nor vſed a-
'ny coniuence at it, but was exceedingly diſplea-
'ſed with it: witneſſe, *Colen* and the *Spaniſh* Forts
'lying along the *Rhene*. to all which he ſent man-
'date from *Rome* to forelay my paſſage, and to in-
'tercept my perſon, and to impriſon mee. Sir *Da-*
'*uid Murrey*, and Sir *Robert Barnes*, men well
'knowne at Court, can witneſſe with what ter-
'rors I was then troubled, and almoſt aſtoniſhed;
'inſomuch as though I was then ſicke and like to
'die, yet I was glad to hide my ſelfe in a ſecrete
'corner of the Ship, and to lie there in ſtraw mi-
ſerably day and night, concealing my ſelfe, leaſt a-
'ny man ſhould diſcry mee in thoſe ſuſpected pla-
'ces, and betray me to the Papiſts. Can any man
'imagine that I ſhould come with the Popes con-
'ſent, that made ſo ſerious a worke againſt the
'Pope? (too boldly I now confeſſe:) and that a
'worke of ſo many yeeres ſtudy and labour? or
'can any mah ſay that I made that booke but for
'a cloake of my other purpoſes, being a booke ſo
'exact, and ſo full of authorities and arguments of
'all ſorts? Therefore let no man thinke that I was
'of one minde when I came out of *Italy*, and of
'another now: for I keepe one and the ſame minde
'ſtill without any change; and continue in the ſame
'reſolutions which I had at my firſt comming hi-

'ther. Onely I haue much increaſed my know-
'ledge about the differences of Religion, and
'haue attained to know many things belonging to
'controuerſed points of Doctrine, which I neuer
'knew before. For I neuer found exactly on
'whom the Schiſme lay, till within theſe few
'moneths, after many diſputations. I haue alſo
'learned to know how many things are abſurdly
'obiected by our Papiſts againſt the Proteſtants,
'from which they are moſt free: and I likewiſe
'perceiued that the Proteſtants alſo doe repre-
'hend many in the Church of *Rome*, which might
'be eaſily either defended, or excuſed; which were
'too long in this ſhort Treatiſe to write,

IIII. To the fourth I deſire that the words of
'my *Manifeſto* may bee read, which I ſet downe,
'§ 5. 12. & 14. as alſo which I bring in the Preface
'of my Bookes *De repub: eccleſiaſtica*, § 4. & 6. 7.
'11. 13. In which places I ſet downe the reaſons of
'my comming hither, and ſhew my deſire of vni-
'on, and profeſſe my communion with the
'Church of *Rome*, in eſſentiall Faith and Charity.
'I acknowledge likewiſe the Pope to bee my im-
'mediate ſuperior, & vrge that Schiſme may be ta
'ken away, and ranke my ſelfe euery where, throw
'my Bookes, amongſt the Papiſts. And in my
'ſeauenth Booke of my worke *de Republica* (if euer
'it happen to bee printed) I doe there treate at
'large of repreſſing this Schiſme, and reuniting
'our Churches, and mutuall tolleration, and ſuch
'like points. To that purpoſe and meaning; that
'if the Pope would vſe ſome moderation (as I

haue

'haue formerly ſaide) about his ſupremacy, and
'leaue vnto Princes their intire right of regiment;
'that then Proteſtants might tolerate ſome abu-
'ſes, (ſince euen themſelues want not their abu-
'ſes) either in manners, or in rites, or in practiſe; or
'at leaſt, not conforme themſelues to them: that
'ſo Schiſme might be remooued, and there might
'inſue vnion in fundamentall Faith and Charitie;
'and there might bee one Altar or Church a-
'mongſt all; not as now, Altar againſt Altar; and
'then afterwards there might be more regular diſ-
'ceptation made of dogmaticall points of contro-
'uerſie. Whereas his Maieſtie deſireth to vnder-
'ſtand what anſwere I will giue to the Pope for
'taking the Oath here diuers times: I had rather
'his maieſtie would haue asked me what anſwere
'I would giue to God for it: for if I may giue good
'account of it to God, I may giue the like to the
'Pope. Beſides, I doubt not to obtaine from the
'Pope a general pardon of all things, which I haue
'either ſaid or done, in iniury to his Sea: which
'pardon may ſo obliterate them all, as that I ſhall
'neuer bee called to account any more for any of
'them. But if either hee, or God, or my owne
'conſcience ſhould demaund account of me; I ac-
'count that I haue giuen ſatisfaction for all thoſe
'points, in my booke againſt *Suarez*: wherein I
'being a ſtranger, haue handled that cauſe for his
'Maieſtie and the Engliſh Church, againſt the great
'and learned worke of that notable Diuine, ſo
'faithfully, and ſo effectually, as no Engliſh man
'either could doe, or knew how to doe, or would

'doe for theſe many yeares. There I giue full ſa-
'tisfaction to this queſtion, *Cap: 6. § 19. & 40.* and
'in other of my Treatiſes alſo. For I know that
'his Maieſtie doth neither require, nor lay claime
'to any ſpirituall power ſo properly called, or o-
'uer thoſe things which are properly called ſpiri-
'tuall; no nor ouer thoſe things which belong
'purely and meerely to Eccleſiaſticall right onely.
'But by ſpirituall power touched in that Oath, I
'conceine that his Maieſtie vnderſtandeth that
'power only, which is ſupreame in the ſame kind,
'ſo farre as concerneth externall Regiment of the
'Church; leauing in their owne place ſuch things
'as pertaine not to that kind of ſupremacy, to bee
'exerciſed by the Eccleſiaſticall Hierarchy. Now
'as I haue euer thought, and doe yet thinke, that
'ſuch ſupreame and finall power doth reſide in e-
'uery Souerayigne amongſt Chriſtian Princes, ſo as
'I haue there declared; ſo I know and gather out
'of his Maieſties owne workes, that his Maieſtie
'doth not deny to the Pope, any true and lawfull
'power within theſe his Kingdomes: that is, the
'Canonicall power and iuriſdiction of a ſupreame
'Patriarch among all Patriarches, and of a gene-
'rall Superintendent (as I haue explained, *Lib. 4.*
'*Cap. 9.*) ſo that hee challenge not regall ſupre-
'macy.

V. To the fifth, I made the defence ſpoken of,
'publiquely in my Sermons; and from thence it
'might bee eaſily caried to Rome, and diuulged
'there: the Pope knew nothing of it otherwiſe
'from my ſelfe, or by my meanes. Beſides, I deli-
uered

'uered the ſame Doctrine openly long agoe in the 'ſaid booke againſt *Suarez*, and confirmed, *Cap:* 1. § 4. *& ſeq:*

VI. To the ſixth, I could wiſh and deſire, if 'I were able to aduice the Pope, that for the taking 'away of ſo great a Schiſme, hee would conde-'ſcend as one ſtrong to the weake, and yeeld ſome-'thing about his Papacy; as I haue ſaid before, to 'the firſt Interogatory: As namely, that hee 'wold yeeld vp that power he aſſumes to himſelfe 'ouer Princes, and would leaue to them their ci-'uill obedience intire, and without any reſerwati-'on; that he would approue the Engliſh Liturgie; 'that hee would grant them the vſe of the Cuppe, 'that hee would ſuffer the controuerted points of 'Faith to be handled by the way of Councels, af-'ter the ancient vſe of the Church; that in thoſe 'points of the Councell of *Trent*, wherein the 'Proteſtants haue made good explications of 'their opinions, he would releaſe his Anathema-'tiſme of them; that he would giue eare to ſome 'reformation; that he would agree with Chriſtian 'Kings about Annates and tenthes of Benefices; 'that hee would grant indulgence of lawfull mari-'age vnto Clarkes, where there is already the vſe 'of ſuch mariage; and ſuch like.

VII. To the ſeauenth, it hath beene euer my 'deſire, and yet is, that the Proteſtants may know 'the Church of Rome not to be Hereticall, nor I-'dolatricall, nor damnably ſuperſtitious: that ſo 'they might diſcerne, that they neither could, nor 'ought, iuſtly to depart from it, nor to ſhunne the

Com-

'Communion of it. Let all Proteſtants withall 'ſee and know, that many of thoſe things which 'they ſo abhorre in the Church of Rome, 'and from whence they take occaſion to confirme 'themſelues in their Schiſme; by admitting of 'good explications, and by review of the ancient 'vſe of the pure Church, wil be found either good 'and holy, or laudable, or at leaſt, tollerable: As 'namely, reuerencing of Reliques, vſe of the 'Croſſe, and of Images, and of Chriſme, and of 'annointing the ſicke, Interceſsion and inuocation 'of Saints, and priuate Maſſes, (which I haue 'ſhowed to be allowable in my fifth booke, *Cap: 6. Numb:* 147.) and ſuch like: And thus might 'Schiſme be taken away, and vnion reeſtabliſhed. 'Touching theſe points therefore I haue vſed fre- 'quent conference with all that would diſcuſſe 'them with mee. Some of whom I know not ſo 'much as by the face, and others are gone out of 'my memory. For the preſent I can call none to 'minde, but the Biſhop of *Litchfield*, and Doctor '*Goad*, Chaplaine to the Archbiſhop of *Canter-* '*bury*, and *Calandrine* the *Italian* Miniſter; who is 'wholly a *Genevian*.

VIII. To the eight; I can ſay nothing of a cer- 'tainty; onely I am very confident in mine owne 'minde, that ſince this preſent Pope is a godly 'man, and a man of a good minde, and one that de- 'ſireth to honour his Popedome with ſome no- 'table great and extraordinary deedes; there- 'fore it may perhaps come to paſſe, that he will 'lend open eares vnto iuſt and honeſt Councels

which

'which leade to ſo great deſignes. And it ſeemeth
'to me iuſt and honeſt, and to tend much to the
'peace of Religion, if he will bee induced to ap-
'prooue our Liturgy, that then the Schiſme
'ſhould be remooued in all other things.

IX. To the ninth it was enough that I named
'them before the Biſh. of *Durham* and *Lichfield*.

'X. To the tenth. The Particulars are Images,
'inuocation of Saints, Schiſme, oyle, the Croſſe,
'and ſuch like things as I haue rehearſed in anſwer
'to the ſeauenth.

XI. To the eleauenth. *Gabalis* was an abuſer
'of the King, and truely he made a notable lye if
'he feyned thoſe things of himſelfe: and if he had
'them from any other man, hee was deceiued
'ued with tales and dreams of idle heads. For I
'neuer either ſaid, or writ, or ſo much as intima-
'ted any way, that I did or was about to do any
'thing at all of that kind in his Maieſties name.
'When I firſt began to defend in my Sermons the
'Church of Rome; preſently the Puritans began
'to murmure that I was a Papiſt, and conſequent-
'ly that I would returne to Popery againe. The
'former letters do ſmel of ſome Venetians phraſe,
'and of none of the wiſeſt, not skilfull enough to
'make his vntruths (forged in hatred of me) to
'hang well together: but in a few lines heapeth
'vp manifeſt contrarieties, one vpon the backe of
'another: Is it not a contradiction to ſay in the
'ſame letters, that either an halter, or fire, or
'poyſon will be my end; and yet that I am procu-
'ring a thing moſt acceptable to the Pope? be-

'ſides, he doth not a little iniury to his Maieſtie in
'the ſame letters, when he intimates that the King
'would deale with me, as the French King dealt
'with an Abbot: that is, betray me, and ſend me
'to Rome, as to a ſlaughter houſe. Againe, he
'affirmeth that he ſpoke with ſome of my kinſmen
'and found them to confeſſe the buſineſſe with o-
'pen mouth, and ſaith that theſe newes were
'brought by the Poſte from Rome; which could
'not be, becauſe I haue no kinſmen at Rome. It
'muſt needs bee then that theſe things were in-
'quired, and found out from my friends at Ve-
'nice. But that this alſo is a manifeſt lye, and a
'forged calumniation, it may plainely appeare out
'of the originall letters themſelues of my friends
'liuing at Venice, which I now ſend, for they
'deale with mee, and diſſwade me from leauing
'England, out of rumours onely, and ſuch deuiſes;
'but not out of any ground of any letters of mine
'which ſhould confeſſe any ſuch buſineſſe. But
'why doth he not name the perſons, why doth
'he not recite the clauſes of thoſe letters, word
'by word? Wil ſo wiſe & moſt iuſt a King giue any
'credit to thoſe which ſpred ſuch calumniations?
'Emulation, and enuy, and griefe, that I got this
'glory before him, haue made him vtter them.
'Let him accuſe his owne ſtupidity on Gods
'name: but why ſhould he thus ſeeke to derogate
'from my ſincerity and integrity? The latter
'letters came from the ſame Venetian Spring, as
'may appeare by my Nephew *Labieno* his letters,
'which I now ſend. For they ground themſelues

vpon

'vpon a vulgat fable. Since there was neuer any
'man that dealt with me about any ſuch matter.
'Nay, I could neuer ſo much as imagine or dream
'off any ſuch thing. I wiſh that his Maieſtie had
'layd ſuch a ſeruice vpon me: hee ſhould truely
'haue found me a moſt diligent and ſtout Agent
'in that ſeruice, for procuring peace to the vniuer-
'ſall Church by his Royall authority. And ſuch
'a deſigne as this (which can but haue ſmall ac-
'count from ſuch a priuate mans handling in it, as
'my ſelfe am) were likely to find farre better ſuc-
'ceſſe, when I might haue countenance from ſo
'great and royall authority. All this notwithſtan-
'ding I make no doubt, but that his Maieſtie him-
'ſelfe hath giuen ſome occaſion to theſe rumours,
'whileſt of his Princely clemency he had tempe-
'red the rigor of the lawes made againſt Papiſts
'in the execution of them. For out of that in-
'dulgence and hope of the marriage, the Papiſts
'doe publikely promiſe vnto themſelues liberty
'of religion. Now idle men ioyning theſe tales
'together, with the rumour of my departure;
'haue from hence deuiſed the whole fable. For
'my ſelfe, I neuer promiſed any thing, nor euer
'vndertooke any thing in the Kings name: for if I
'had either promiſed or vndertaken any thing
'vpon mee, certainely I ſhould haue made ſome
'aſſay, and ſhould haue knowne well enough how
'to haue inſinuated my ſelfe into ſuch a buſines.
'Neither could any man haue counted ſuch my
'attempt to haue beene a raſh attempt, but rather
'very godly and religious.

XII. To the 12. No ſuch thing eyther doth or
'can appeare out of my letters. I did indeed expect
'the Popes *Breue*, as I ſignified before. But my
'friends in their laſt leters frō Rome to me (whoſe
'originall coppies I ſend now to his Maieſtie) doe
'certifie me expreſly, that the *Breue* is indeed made
'ready, but yet not to come vnto my hands, vntill
'I come to *Bruſſells*. I haue no other letters of this
'matter, but theſe 3. which I now ſend. And the
'foreſaid *Demetrius* hath gone through with all
'this buſines at Rome, whoſe former letters I
'haue burned as I ſaid before: All theſe things I
'haue ſet downe truely, ingeniouſly, ſincerely, and
'ſimply. And I doubt not but all thoſe Calum-
'nies and accuſations in generall, which are con-
'teyned in theſe twelue Interrogatories, and the
'clauſes of the letters will bee eaſily ſatisfied by
'this one argument, and my honeſty and fidelity
'approoued. For if I had euer imagined my ſelfe
'to be faulty, or had beene conſcious to my ſelfe
'that I had euer giuen any iuſt cauſe of offence to
'his Maieſtie: ſince I haue beene nine moneths in
'handling this buſineſſe of my departure, I might
'haue taken a thouſand opportunities in this ſpace
'to haue goe away in ſafety and without danger,
'if I would haue departed without taking leaue
'of your Maieſtie. I therefore deſire your Maie-
'ſtie as you are moſt wiſe, to obſerue from hence
'mine honeſty, in that I would not runne out of
'England by ſtealth, and like a fugitiue as others
'haue done: but as I knew I had iuſt and reaſona-
'ble cauſes to mooue me, ſo I would not go with-
out

'out your Maiesties good leaue. There is no rea-
'son then that my case should bee the worse
'for this: because I did so much esteeme
'of obseruing due respect to his Maiesty, that I
'would not depart without his priuity and know-
'ledge. Yea, I will addefurther: that the accu-
'sations and suspitions, which are spread by male-
'uolent men, and are conteyned in his Maiesties
'Interrogatories, containe nothing in them that
'is in it selfe vnhonest, and to be ashamed of. For
'if I had come hither (either of mine owne ac-
'cord or sent by others) with that very purpose
'and intention, that I should treate about Schisme
'and Reunition of Christian Churches, and re-
'conciliation of the Kings Maiestie and his King-
'dome with the Church of Rome, certainely I
'should haue vndertaken a most heroike attempt,
'that would haue beene most meritorious to mee
'in Gods sight, and most glorious in the eyes of
'men, and most profitable to the King and the
'Kingdome in both respects. There came into
'this Kingdome in my time a Iesuite from *Mil-*
'*laine*, that he might attempt the conuersion of his
'Maiestie and this Kingdome. Was there euer
'any inquisition made against him? No, hee was
'peaceably dismissed by his Maiestie out of the
'Kingdome, and with bounty: why should I then
'feare any greater troubles or inconueniences?
'yet whatsoeuer I haue denyed, I haue denyed
'truely, ingeniously, and sincerely. I am ashamed,
'and it repents me that I haue not indeed vnderta-
ken vpon me so noble a busines: but out of my

'too much humane wiſedome, haue handled the 'matter, rather by way of Theory, then by way 'of practiſe. But yet, what I haue omitted to deale 'in hithert o in deed, I will from hencefoorth as 'long as I liue craue at Gods hands to obtaine in 'my continuall prayers. The Lord of his great 'grace be propitious to my prayers. Laſtly, I hum-'bly deſire his Maieſtie of his ſingular clemency, 'that he wil gratiouſly grant me the leaue, (which 'I haue begged) for my departure, with letters of 'free and ſecure paſſage through his Dominions, 'and continue his fauour to his moſt deuoted ſer-'uant.

Lond. From the *Sauoy*, *February*, 11, 1621.

M. Ant. de dominis Archbiſhop of Spalata.

Which anſwere, together with the three laſt Letters mentioned in the laſt Article thereof, were included in a Letter to me in theſe words.

To the moſt Reuerend Lord, the Lord, Biſhop of Durham.

'RIght Reuerend, and my very good Lord; I 'haue giuen an anſwere to all his Maieſties 'Interrogatories, with as much breuity as I could, 'but yet with all ſinceritie. Theſe anſweres I now 'ſend to your Lordſhip, together with the origi-'nall Copies of three Letters to be ſhowne to his 'Maieſtie, and requeſt your Lordſhip to be plea-'ſed not to ſtay them till his Maieſtie come to

Theobalds,

'*Theobals*, but to ſend them forthwith vnto his 'moſt excellent Maieſtie.

Your Lordſhips in all good affection M *Ant: de Dominis*, Archbiſhop of *Spalata*.

The paſſages of thoſe three Letters which concerne this buſineſſe.

The firſt Letter.

'SEgnior *Labieno* muſt needes haue told your 'Lordſhip in his former Letters of a certaine 'report, which (as I haue heretofore inſinuated) 'by direction of Father *Fulgentio* was currant 'here; and now it ſeemes is common, and the 'King hath had notice of it by meanes of Embaſ-'dors. And that is that your Lordſhip treateth 'and holdeth correſpondence; yea, that you haue 'a ſafe conduct by the procurement of *Spaine* from 'the Pope to returne, and many other ſuch like 'matters; which to mee ſeeme to be dreames and 'impoſſibilities. But howſoeuer they bee, I will 'take vpon me at this time to aduiſe your Lord-'ſhip to vſe diſcretion, iudgement, mature and ſo-'lide deliberation, whilſt you haue to doe with 'great and ſupreame Princes, who know how to 'doe prety things, euen vnder pretence of ſafe 'conduct: And if my memory faile mee not, I 'thinke I haue heard ſay, that a Pope granted a 'ſafe conduct vnto a great perſonage; and when 'hee had him once in his hands he vſed him at his 'pleaſure; and when the Priſoner exclaimed a-

gainſt

'gainſt his dealing, his Holineſſe ſaid, for all that 'he ſhall not ſcape me ſo. After the Interdict of 'Venice, there hath been both ſeene and heard ex- 'amples of others that haue gone to Rome: Such 'as ought to giue ſmall incouragement to a man 'of your faſhion; who haue parted with them, 'and haue withall ſaide ſuch things as can litle 'pleaſe at Rome. Eſpecially, concerning the Pa- 'pacy, and Primacy, &c. Take heede what you 'doe, if this report bee true (which I will not be- 'leeue:) and if it bee not true, looke well from 'whence it comes; for great is his Art that hath 'inuented and diuulged it: and it may be it comes 'from about Sienna to bring you in diſgrace with 'that King. For Gods loue carry your ſelfe wiſe- 'ly; I feele my heart is much perplexed, and I 'know not what to ſay of it. I haue ſet my ſelfe 'to write theſe few lines vpon my recouery, ha- 'uing beene ſicke, (but am now a litle better) be- 'cauſe thoſe matters haue ſeemed to mee to bee of 'great importance: And I haue thought it my 'duty to tell you of them; and I pray you take 'them in good part, becauſe they come from the 'intire affection and loue I beare you, as I thinke 'your Lordſhip is perſwaded.

I deſire to know whether your Lordſhip hath 'written any thing into your parts of Dalmatia, a- 'bout ſuch matters: for there bee ſome that tell 'me that you haue written, that you doe vſually 'ſpread the Romane Catholike Doctrine: and 'that the King is priuy to it, and doth well allow 'of it, and ſuch like matters.

Vpon

Vpon the margent of which paſſage in the Letter, the Archbiſhop thus writeth,

This is that calumney which that Writer ſpread abroad. I neuer writ any ſuch Letters. *M. A.*

And againe,

It is falſe therefore that my friends doe openly confeſſe, which he affirmeth to be bruted abroad by others.

The ſecond Letter.

'SOme moneths paſſed, it hath beene reported, 'that your Lordſhip in ſome of your Sermons 'haue ſhewed your ſelfe very pliable & reſpectiue 'of the Church of Rome, wherewith the King 'was well pleaſed; but it occaſioned a great deale 'of diſcontent in the people, both towards your 'ſelfe, and towards the King. It is alſo reported, 'that by the Sea Apoſtolique, there is deputed a 'congregation of Cardinals, vpon whoſe deciſi-'on, the foreſaid much deſired marriage is to fol-'low. And alſo it is commonly reported, that 'there is a ſafe conduct obtained of the Pope by 'the Spaniard for your Lordſhip, and that you 'are to bee diſpatched, and ſent to Rome by that 'King, for to revnite that Church vnto the obe-'dience of the Pope.

' As the enterpriſe is honourable, and the buſines

'the moſt wieghty and important that can be ima-
'ginèd (ſuch as would make your name for euer
'glorious, and would cauſe amazement in the pre-
'ſent age, and admiration for euer in all poſteri-
'tie, whereupon God proſpering your indeauors,
'the verſes of that famous heroicall Poet would
'be ſung of your Lordſhip.

Great matters you haue done in litle ſpace,
Such, as no length of time ſhall ere deface.

So enforced by the moſt harty loue I beare vn-
'to your Lordſhip, I cannot but ſay vnto my ſelfe
'and I muſt needes impart the ſame vnto your
'Lordſhip alſo in this paper: who can be ignorant
'of the deceitful practiſes of Spaine? to take a great
'fiſh, you had need of great nets. Theſe are rocks
'to indanger my beſt beloued, and moſt illuſtrious,
'*de Dominis* vpon; either on this, or on the other
'ſhoare. Your Lordſhips 2. Booke that is come
'forth, as I am enformed, both by my owne, and
'your moſt harty and vnderſtanding friends doth
'lay open the moſt inward and ſecret ſores of the
'Court of Rome, which can very well tell how
'to diſſemble, but hardly how to pardon. And
'therefore my moſt illuſtrious and beſt beloued
'Lord, vnderſtand all matters well, be well infor-
'med of all, and well acquainted with all. It is ea-
'ſie to deceiue him that truſteth. Serue God, ſerue
'your King; but looke well withall into your own
'life, and your own ſecurity, wherof I am as much,
'nay, more exceedingly iealous then any other,

and

'And I intreate your Lordſhip to afford ſome reſt 'and repoſe to my much troubled minde, by a Let-'ter from your ſelfe, which I moſt earneſtly de-'ſire: So I pray God to proſper all your Lord-'ſhips worthy and moſt Chriſtian deſignes.

From Venice, *Decemb.* 10. 1621.

The third Letter.

MY illuſtrious and moſt reuerend Lord, Seig-nior Cardinall *Millimo*, about the two and 'twenty houre cauſed me to be called to him, and 'ſhewed me the *Breue* which is now diſpatched by 'his holineſſe, And there wants nothing to it but 'the print of the fiſhers ring. I haue read it, and I 'finde it to bee ſuch as you deſire; neither wants 'there any thing that may make for your ſecurity. 'He further aduiſeth me, that I ſhould giue your 'Lordſhip to vnderſtand, that his Holineſſe had 'giuen order, that the *Breue* ſhould bee ſent vnto 'his *Nuntio* that remaines at *Bruxells*: not 'thinking it expedient for ſome reaſons wor-'thy conſideration that your Lordſhip ſhould 'haue it in your power, before you were departed 'out of England, And were come into the parts 'of Catholike Princes. Now I am aſſured, and 'your Lordſhip alſo, whē you ſhal come to ſee the '*Breue* you ſhall eaſily perceiue by the tenor of it, 'that here they deale ſincerely with you, and that 'they very much deſire you for the vniuerſall 'good. The aſſignement of the Church, where-

'of you are informed, and the value of it is moſt
'true; and there is no cauſe to doubt of it. And
'therefore you may ſet forward on your iourney
'when you pleaſe; for you ſhall finde the *Breue*
'where I haue told you: and beſides, other letters
'of recommendation. I can thinke of nothing elſe,
'but onely this, for to aſſure your Lordſhip that in
'all the time that this buſineſſe was in treating in
'this Court, I could neuer finde any the leaſt ſhew
'of fraud, or of ill intendment towards you: and
'therefore come cheerefully on Gods bleſſing,
'And ſo I kiſſe your hands.

At *Rome, Ianuary* the 1. 1622.

All which being preſented to his Maieſtie, and pervſed by him: His Maieſties was not ſo ſatisfied, but that he gaue further direction for ſome Interrogatories to be offered vnto the Archbiſhop, which were theſe.

Certaine Interrogatories concerning which, his Maieſtie deſireth to be ſatisfied by the Archbiſhop of Spalata.

Since that the Archbiſhops returne to the Church of Rome, doth no litle touch the honour of his Maieſtie, and the honour of the Church of England: and ſince the Archbiſhop of acknowledgeth that hee hath beene treating of this buſineſſe for the ſpace of nine moneths laſt paſt, and during that time might haue gone away ſafely. His Maieſtie deſireth to know from him, how

it

it came to paſſe that hee hath dealt himſelfe, or at leaſt hath ſuffered ſome of his friends to deale with the Pope for him thus long, without his Maieſties priuity or leaue.

II. Since his moſt excellent Maieſtie hath (as the Archbiſhop himſelfe acknowledgeth) taken care to ſupply him here with all things fit for his ſtate of life here; and honoured him with royall bounties, and carried euer ſuch a gracious reſpect towards him, that if he had knowne him to deſire any further increaſe, either of reuenew or more ample dignitie, he was euer ready to haue accumulated more vpon him: his Maieſty deſireth to know of him, how his Lordſhip could without iniury to his Maieſtie; either deale with the Pope, or any other forraigne Prince about any promotion or prouiſion for him; yea, or giue any eare to any of their offers without acquainting his Maieſtie of them.

III. Whereas his Lordſhip in a late anſwere to one of his Maieſties Interrogatories, referreth him to the words of his *Manifeſto*: His Maieſtie deſireth him to explaine his preſent opinion about it, whether he doth now depart from his former opinion there expreſſed, in ſome things which are thereto be read: as namely in theſe.

I. Deuiſes, ſeruing to feed couetouſneſſe and ambition, are obtruded not without ſuperſtitions.

II. Eccleſiaſticall controuerſies are committed at Rome, not to Diuines, but to tormentors.

III. The Court of Rome maketh it ſelfe a ſeperated ſect. IIII. The

IIII. The Romiſh Church, is no longer a Church, but a certaine kind of humaine comommon-wealth.

V. I would haue all men to conceiue that this my departure, or as it were going out of *Babilon*, is without all ſuſpition of Schiſme.

IIII. Whereas the Archbiſhop writ a Booke in *England* printed in *Italian*, *Anno* 1618. with this Title, *Scogli del Chriſtiano naufragio*: His Maieſtie deſireth to know whither the Archbiſhop acknowledgeth it to bee his owne proper worke, of his owne inuention, and ſet forth without any mans inſtigation to it; as being written out of his owne free iudgement.

V. Amongſt other things contained in that Booke, whether hee doth approue or reiect theſe following.

Ital: edit: Pag: 27. By denying her ſelfe to be a part or member of the Church; to the end that ſhee might make her ſelfe head of the Church; ſhee looſeth all ſpirit and vigor which euery particular Church deriueth from me: to wit, the Roman Church.

Pag: 69. Whilſt you indeauour to vnite and ſubiect your ſelues to the pretended head of the Church: you haue ſeuered your ſelues from mee, and from the vniuerſall Church. Surely the Sect which the Pope maketh, is neither Catholike, nor a Church, but a diabolicall Schiſme; in which there is not holy vnion, but a conſpiracy, and an vnion of faction.

Pag: 63. We muſt forſake the vaine ſuperſtitions, and (I would I might not ſay) Idolatrous Maſſes.

To

To this bread they make prayers and adorations, as vnto a true God: not without most expresse, most proper, and most formable Idolatry. Pag: 84. Pag: 167.

The sprinkling of holy water, to wash away thereby veniall sinnes, is a meere superstition.

It is a most execrable blasphemy to say that the merrits of Saints may serue to take away the punishment of sinne. Pag: 129.

If there were any true indulgences, it were a folly to seeke them of the Pope, since they might as well be graunted by your Bishops. Pag: 131.

To these Interrogatories the Archbishop loath to giue a full answere to the Particulars: (especially, those of his two Bookes which deepely wound the Church of Rome) contracted them into these three following, and gaue thereto the answere ensuing, *Videlicet.*

Feb: 16. *Anno*, 1622.

The three new principall Interrogatories propounded by his Maiestie in the third place, in which his Maiestie desireth to bee satisfied by mee the Archbishop of *Spalata*, are these,

I. How it came to passe, that for the space of nine moneths, I did my selfe treate with the Pope, or at least suffered my friends to deale with him about my returne to the Church of Rome, without his Maiesties priuitie or leaue: since that doth not a little concerne the honour of his Maiestie, and the Church of England.

II. How

II. How I could without iniury to his Maieſtie, deale with the Pope or any other forraigne Prince about any promotion, or other prouiſion for me, or lend any eare vnto their proffers: eſpecially ſince his Maieſtie had honoured me with ſo many royall fauours, and was ready to haue conferred more vpon me, if hee had knowne that I had either wanted, or deſired any further increaſe, either of reuenue, or of more ample dignitie.

III. Whether I continue in the ſame opinion which I ſet down in two of my Bookes, which are entitled, *Manifeſto*, and *Rocks of Chriſtian Shipwracks* eſpecially, concerning fiue ſpeciall propoſitions of my *Manifeſto*, and ſeauen others contained in the Booke called, *Rockes of Chriſtian Shipwracke:* or whether I haue departed in theſe things from my former expreſſe opinion, or whether I doe acknowledge theſe Bookes now, or reiect them.

To theſe Interrogatories, my anſweres are, as followeth.

Febru: 18.

I. To the firſt; how my returne vnto mine own Countrey ſhould concerne the honor of his Maieſtie, or of the Church of England: verily I can no way conceiue. It was an honour, indeed, to his Maieſtie, and to the ſaid Church, to receiue me being a ſtranger with friendly entertainment. But now that I am deſirous to depart againe, ſince I am a free man, and no mans fugitiue ſlaue: it may be an honour; but it can bee no ignominie for him that

that hath giuen courteous entertainment to me, to diſmiſſe mee alſo honourably: ſince that a ſtranger being called home into his owne Countrey, doeth not any way impeach the honour of that Prince which entertaineth him, when hee craues his leaue to depart with promiſe of perpetuall and thankefull acknowledgement of his entertainers bounty. My returne to the Church of Rome may be conſidered in a double ſenſe: firſt, in reſpect of thoſe exceſſes which Catholike men haue of long time blamed in her, vnto which I doe not purpoſe to returne; and therefore in that ſenſe I doe not returne vnto the Church of Rome: ſecondly, the Church of Rome may bee conſidered in her foundation, and in her eſſentials: and ſo as I ſaid before, I hold the Church of England and of Rome to be not two diuerſe, but one and the ſame Catholike Church, if there bee no Schiſme. And in that ſenſe, I make account that while I returne to the Church of Rome without Schiſme, I doe not depart from the Church of England in ſpirit. Notwithſtanding, if I doe erre in theſe points, I deſire to be inſtructed, and am ready to be reformed. Although, if I ſhould returne euen like a dogge to his vomit, yet I ſhould thereby doe no preiudice to the King, or to the Church of England; but to my ſelfe onely. To that I ſaide, that for nine moneths together I could haue gone away when I would; I haue anſwered in my former anſweres: that I neither gaue credit to their firſt Treatiſes with me (becauſe I ſuſpected they dealt not ſincerely,) nor liſtened or aſſented vnto them, but carried my ſelfe

meerely paſſiuely in them, vntill at length I gaue conſent: which I no ſooner gaue, but I made it knowne forthwith vnto his Maieſtie. So then I might ſafely enough haue conſented and departed any day by the ſpace of nine moneths from the time of the firſt notice which was giuen me of the Popes inuitation. But yet I did refuſe of a long time to conſent, and abſtained all that time to acquaint his Maieſtie with this buſineſſe, out of feare leaſt I ſhould giue him occaſion to ſuſpect mee of ſome fraudulent Proiects, as I ſaide in my former anſwers. If I had conſented before now, I would alſo haue ſignified the buſineſſe vnto his Maieſty before this time. But to ſignifie any ſuch thing vnto his Maieſtie before I had conſented, was a thing that could doe his Maieſtie no good, but might haue done mee very much harme as I haue ſaid.

2. To the ſecond: if I knew that I ſhould any way doe, (I will not ſay the leaſt true wrong) but euen the leaſt ſhadow of wrong to his Maieſtie, I would wiſh rather to looſe my life than to bee iniurious to ſo great and ſo good a Prince. In the ſecond yeare after my comming hither, I receiued from his Maieſtie in Eccleſiaſticall reuenues, not much aboue foure hundred pounds of yeares reuenue: yet ſome that were not well willers vnto me, told his Maieſtie that I had aboue a thouſand pounds *per annum*, and this report grew currant amongſt Courtiers; yet I thought it no little ſhame to me to become a dayly and importunate ſutor, and thereby to be obſerued and noted for

an insatiable man. I know it is a saying that well fits God and the King, *Non amas & deseris*, you leaue me because you loue me not: yet I take God to witnesse that I neuer dealt, eyther with the Pope or with any other Prince about any promotion or prouision for me. There was an offer made to me of a rich Church in generall, but not of any one in particular: neither did I giue any eare to that offer. I neuer proceeded to contract for any, or to receiue any certaine notice of any. I neuer stood much vpon preferment, nor pressed it farre. Nay, during all this Treaty and motion, I did neuer trouble my minde with any temporall respects. I desired security onely aboue all things, that I might returne home to my friends freely, and safely, and leade my old age quietly amongst them, after I had now finished and set foorth my aduises for the publike good: and withall, that I might hold vp and settle my house, which in my owne countrey is a family of great ranke and account amongst noble families, and of great Ancestry, and now is like to come to ruine, almost by reason of my absence especially. And lastly, that I may procure safetie to my Nephewes, and Neeces, children of my brother lately slaine by his enemies: who are left without mother, and without gouernment, being now marriageable. I will adde one thing further, that I cannot but accuse my selfe of great stupidity, in that I conceiue not how it can be any wayes iniurious to his Maiesty, if a forreiner that is not his native Subiect, and hath not sold his libertie out-right (although hee

were euen hired by his Maieſtie with a ſet ſtipend for ſome ſeruice to be performed about him) be entiſ.d away from his ſeruice, eyther by loue of his countrey, or by proffers of eightfold better entertainement with his owne, or ſome other Prince, ſo be it he humbly craue licence to depart and goe not to another Prince before he procure to be diſmiſſed with good leaue. In which caſe, that I may vſe a fit example, ſhall an outlandiſh Phyſitian that ſerueth his Maieſtie, be cenſured to doe an iniury to his Maieſtie, if (at ſome other Princes inuitation of him with promiſe of a much greater ſtipend) he ſhall aske his Maieſties good leaue to depart from him? what doe captaines euery day? Doe they not goe from one Prince to another, without infamy to themſelues, or iniury to others according as he may be preferred to higher offices and greater ſtipends. Wherefore I am not any way guilty to my ſelfe of doing his Maieſtie wrong herein, the doing wherof I would vtterly abhorre.

III. To the third: If my doctrine and propoſitions of either of thoſe my two Bookes, which are called my *Manifeſto*, and my *Rockes of Chriſtian Shipwrack*, do contain any thing, that is either improbable, pernitious, or ſcandalous to this Church, King, or Kingdome: why then was the one admitted here at beginning, and reprinted; and the other alſo allowed to bee ſet forth and publiſhed here? why were not both of them condemned, impugned, ſuppreſſed? But and if thoſe propoſitions, and that doctrin were here commended, allowed,

and

and thought fit to bee reteined: why then Is any new account thereof required of mee? I cannot coniecture whereunto this examination, and reinforcing me to a new confeſſion may tend (if I haue ſpoken euill, &c. *Ioh.* 18.23,) vnleſſe perhaps it tend to that end, that now at my departure I may be brought into the Popes greater danger by this new confirmation of them. As touching theſe two books therefore which I made (but vpon the bye) and the twelue propoſitions excerpted out of them, and obiected to me I profeſſe thus much in generall, that I writ them both for the vſe of common people, and after a popular manner. For otherwiſe I haue handled the ſame doctrine in my great booke *de Republica*, doctrinally, that is with much more aduiſednes. And therefore my reſolution concerning ſuch points, is rather to bee gathered and taken out of it, then out of theſe popular bookes that are full of Rhetoricall amplications without ſound & well grounded arguments. In thoſe little bookes I reprehended ſuch abuſes, both of the Biſhop and Court of Rome, and of Preachers and Miniſters, and of the ruder ſort of vulgar people, and euen of the whole Popiſh Church in generall, as did then raigne, and were beſt knowne to me: but yet were not all confir. med by the profeſſion of the ſame Church. Againe, whether the ſame abuſes doe continue or no I know not. Therfore if ſo be that thoſe things which I did then reprehend deſeruedly, bee yet continued there, then I am of minde that they ought all to bee reprehended ſtill. But be-

cauſe I doe not know whether they be continued, or rather becauſe I hope well that this preſent Pope (as being a godly and religious man) hath ſet another forme and face vpon that Church and Court: therefore I cannot without folly and indiſcretion, either approoue thoſe things now, or reiect them, or affirme any thing of them abſolutely. But hypothetically I might affirme many things, were it not that nothing can be eſtabliſhed out of an Hypotheticall propoſition: For euen in this Kingdome; matters of the Church, and of Religion were otherwiſe ordered before *Henry* the eight, otherwiſe vnder him, otherwiſe vnder *Edward* the ſixt, otherwiſe vnder Queene *Mary*, and otherwiſe at length vnder Queene *Elizabeth*, and this moſt prudent Prince, King *Iames*. So are all human things ſubiect to mutability: we cannot ſaile alwayes with the ſame wind: but a skilfull Pilot directeth his courſe to the Port he deſireth, by ſtearing his veſſell, and fitting his ſailes according to all winds.

M. Ant. Archbiſhop of Spalata.

AFter this anſwer of his ſent to his Maieſtie, it was thought fit to require him to expreſſe himſelfe a litle fuller in the point of Schiſme, to ſee at whoſe dore he would now lay it. But beeing willing to haue it from him, rather by way of friendly conference, than of Interrogatories, I cauſed Doctor *Goad* (who hath conuerſed inwardly with him euer ſince his comming into this kingdome)

dome) to goe and visit him, and to fall into speech with him thereof. The Summe of whose conference then had with him, as Doctor *Goad* hath set it downe, in, and vnder his owne hand, followeth, being in effect litle more then what hee had in a former conference deliuered to my selfe and Doctor *Goad. videlicet.*

Febr: 19. 1621.

Doctor Goades *relation of his Conference with the Archbishop of* Spalata.

I Went this morning to my Lord of *Spalata* by the Bishop of *Durhams* direction, to see if I could worke out of him a faire explaining of his meaning, of that which his Lordship and I in a Conference with him some dayes before conceiued; that he meant to lay the Schisme at our doore: hauing in an answere to his Maiesties, *Quæsita*, and after in a Conference with vs, said: *This Schisme was not vnderstood by mee plainely till within these few moneths, after many discussions about it.* And because wee found him vnwilling to bee pressed with many Interrogatories by way of authority, I resolued to deale with him, *Obiter*, by the wonted course of our old familiaritie and freedome; as meerely of my selfe. Wee had much discourse about the nature of Schisme; wherein he referreth to his seauenth Booke (now almost printed at *Franckford*, ready to be shortly published,) rather then

then ſtandeth to his former publiſhed tenets of laying it on the *Papacy*. At another time of my late being with him, hee was not aſhamed to impute the Schiſme to the Reformers, yet now hee ſaith hee is not reſolued, but hath ſcruples on both ſides: I vrged him to declare to mee his late motiues. Hee declined and forbore to declare them; yet layeth them vpon the Puritanes, and would haue our Church meaſured by I knowe not what abſurde paſsionate eiaculations of I know not whom: But I vrging him to expreſſe himſelfe; hee told me, that one ſaid in his hearing, that we might better vnite with the Turke, then with the Pope. A fiction as I verely thinke of his owne braine. When I vrged him with his imputing this ſchiſme to the Church of Rome in his *Seogli*, then hee referred mee to his *Magnum opus*, his great worke. When I told him that there he expreſſely concludeth of that Church; *It is euident that ſhee is moſt perfectly ſchiſmaticall*: then he told me, that he hath *Ex profeſſo* handled the point of Schiſme in his ſeauenth Booke which I neuer ſaw. There belike he eateth his word, and ſwalloweth his conſcience that he may throw vs into the gulphe of Schiſme.

En quò hominem
impulit ambitio, vexit auaritia:
Behold whither ambition and couetouſneſſe hath carried him.

He hath made away the originals of his printed volume; but pretendeth he neuer had them of the Printer,

Printer, which I know to be falſe: yet hee protefteth to me that he will neuer deny any thing to be his owne which he hath written, nor doe me any ill office in ſuch kind: to whom he acknowledgeth himſelfe oblieged for ſome helpe in refyning and perfecting, his otherwiſe imperfect workes. One thing which hee touched in his laſt anſweres hee more explained to me, viz: that hee would not be vrged to anſwere any thing touching his preſent opinions. For if the Pope ſhould finde, that after his imbracing of the offered acceſſe and returne to that Church, he ſhould declare his aſſent to thoſe tenets againſt the Papacy, it might much preiudice him there; yet he voweth to me, that he will liue and die in his former publiſhed iudgement, though content to ſuppreſſe the ſame in ſilence. If therefore hereafter any more demaunds bee made to him; it ſeemes they muſt be directed rather to the opinion hee wrote them in: then to that in which he now ſtands being to be gone, I ſee that for his preſent opinion he will anſwere nothing, but I forbeare, and caſt doubts, and haue ſcruples on both ſides: & will yet conſider more fully of them, &c. Whereby you may diſcerne him to bee a wily beguily, rightly bread in a Ieſuits neaſt. So Doctor *Goad.*

I conceiue you haue by this time ſufficient information to ſatisfie your ſelfe of all the doubts you propounded concerning the Archbiſhoppe of *Spalata* and his intended returne, together with his clearing of his Maieſties integritie and honour, that he neuer had ſo much as a ſillable of ground

by writing or deed purpoſely, or caſually; from whence thoſe rumors might ariſe, or the Archbiſhop, or any friends of his take occaſion of entertaining any ſuch conceit, much leſſe enterpriſe, as hath beene bruited. And touching the Archbiſhop himſelfe, I will not anticipate the cenſure which I am aſſured you cannot but make of him, vpon the reading of this narration. Who can ſay worſe of him, then hee of himſelfe? as a mercenary *Phiſition* or *Souldier* to runne from one Maiſter to another for better entertainement, And to ſaile with all winds for his owne ends. A very damnable courſe to be held in point of Religion and conſcience.

But his Maieſtie zealous, as of his owne honor, ſo of the honor of the Church of England, and of the truth, and deſirous to ſound the bottome of this falſe mans heart: and to procure him to ſay whatſoeuer hee could ſay, reſted not ſo ſatisfied with all this; but that he commandeth him yet againe to bee tried with two or three queſtions; whereunto by way of a Letter written to Maſter Deane of *Wincheſter*, to be ſhewed to his Maieſtie, he gaue the enſuing anſweres.

Reuerend Mr. Deane.

'I Haue conſidered, as well as my troubled mind 'would ſuffer me thoſe two ſcruples, which to-'gether with ſome others are not yet remoued 'out of his Maieſties minde, as you ſignified ye-'ſterday to me: And I can hardly finde any thing

to

'to ſay vnto them, but what I haue ſaid in my for-
'mer anſweres. For as cõcerning the Schiſme, my
'words were theſe · I did not well vnderſtand the
'points touching Schiſme, till within theſe few
'moneths, after many diſputes about it. In which
'I accuſe neither ſide of Schiſme. The meaning of
'my words is: I did not vſe any exact diſcuſſion
'of it till within theſe few moneths: And then af-
'ter many and diuers diſcuſsions and diſputes
'what to iudge fully of it, at length I did ſet down
'in generall (as it will appeare in my ſeauenth
'Booke, *Cap*: 10.) That the fault of it was to bee
'laid on that ſide that is the occaſion to hinder the
'Vnion of both in fundamentall Faith and Chari-
'tie. And this is that which I came to know of late
'touching Schiſme in generall. And in particular
'by conſequence I learned, that hitherto I had ne-
'uer ſufficient ground; whereupon to condemne
'either Church with certaintie as Schiſmaticall;
'becauſe I found on both ſides arguments of
'weight, *pro et contra*: Whence it is that in my
'ſaid ſeauenth Booke, *Cap*. 10. (where the proper
'place falles to handle Schiſme) I could not ſet
'down any certainty in this point. But that which
'afflicteth mee moſt is, the ielouſie which his
'Maieſtie conceiueth from the Letters and relati-
'ons of ſome who maligne me, and from rumors
'of common people, as though I ſhould bee the
'author of diuulging that fable of my vndertaking
'to reconcile his Maieſtie, and this Kingdome to
'the Church of Rome. Whereas I take God to
'record againe, and I ſpeake the truth out of my

'conſcience; that I neither in word, writing, or ſe-
'cret thought of my heart, haue part in that Fable;
'once to affirme that which I know not ſo. It is
'indeed certaine (as may appeare ſufficiently out
'of my Kinsmens Letters) that ſo ſoone as a Trea-
'ty was begun at Rome about a Diſpenſation for
'the Prince his marriage with the Spaniſh Lady, it
'was preſently diuulged there, that there would
'not be any granted, but with condition of free-
'dome for the Papiſts here; or as others added,
'euen of totall reconcilement of the King and
'Kingdome. Withall, they heard there was ano-
'ther Treaty at Rome of my returning thither,
'and thereupon ioyned them both together:
'from which rumours of the common people at
'Rome, my Kinsmen, as it may appeare by their
'Letters were occaſioned to coniecture, that the
'Pope ſhold cunningly procure, that the king ſhold
'ſend me thither to negotiate that buſineſſe: and
'that the Embaſſadour of Spaine did aime at this,
'in procuring a ſafe conduct for me vnder this pre-
'tence, that ſo the Pope might get mee into his
'hands, and handle me as another Pope handled a
'certaine French Abbot. And for this cauſe they
'diſſwaded mee that I ſhould not vndertake ſuch
'an office, howſoeuer glorious it might ſeeme; but
'take good heed to my ſelfe. Now ſome that are
'maleuolent to me, ſeeing that his moſt excellent
'Maieſtie is much troubled and diſpleaſed with
'theſe feigned rumors, take occaſion to exaſpe-
'rate his Maieſtie againſt mee, that they may vt-
'terly vndoe me. But they ſhould doe well to bring

forth,

'forth, either ſome eare witneſſes that haue heard
'me euer ſay any ſuch thing; or the originall Co-
'pies of my Letters, if I euer writ any ſuch thing:
'Otherwiſe they are but meere calumniators, and
'God will one day iudge betweene them and me.
'I am now caſt into ſtreights of all ſides: here I
'may abide no longer though I would neuer ſo
'faine, for the great and cruell hatred which is con-
'ceiued againſt mee; and yet I cannot get leaue to
'be gone. Truely I am weary of my life: but that
'God is my refuge, and my Innocency: Farewell
'and pray for me, and if it be poſsible, obtaine for
'mee from his Maieſtie, free, and curteous, and
'ſpeedy diſmiſsion.

Sauoy March 19. 1621.

Your moſt Louing Friend,
M. *Ant: de Dominis*, Archb: of *Spalata*.

IT was thought fit (notwithſtanding that, that hath hitherto paſſed in acknowledgement of his booke here printed, and publiſhed) to require an acknowledgement of them in writing vnder his hand. And if it might be to get the originall written coppies of his bookes, *De Repub. Eccleſiaſtica*, which being mooued to him, he gaue anſwer by way of a letter to Maſter Deane of *Wincheſter*, all written with his owne hand in theſe words.

Right Reuerend Mr. *Deane.*

'TOuching the originall coppies of my greater worke *de Repub. Eccleſiaſtica*, which were laſt

'perfited by me: I gaue them to the Printer, and 'with him they remaine, and were neuer reſtored 'to me. For I neuer tooke care to haue them re-'ſtored to me, ſince they were nothing but torne 'and confuſed, and mangled Schedules. But as for 'my workes *de Repub. Eccleſ.* printed here by '*Bill*, I acknowledge them for my owne proper writings.

M. Ant. de dominis, Archbiſh. of Spalata.

AFter this large narration, wherein with full ſatisfaction to your propoſed doubts, you ſee his Maieſties direct & cõſtant courſe held with this man to cleere his Maieſties honour and integrity, and to lay ſuch a *Verſipelles* in his true colours to open view: it may be you will deſire to know what the cloſe of this buſineſſe was: and in what tearms he is diſmiſſed: For your information therein I pray you reade the enſuing Act, (being to a word that which remaineth of Record in the High Commiſſion Court,) of his being called the day and place mentioned in the Act before his Maieſties Commiſsioners thereto appointed, to admoniſh him of his euill carriage towards his Maieſtie, and the Church of England, and to deliuer to him his Maieſties pleaſure, not of giuing him leaue to depart out of the Realme as hee petitioned to his Maieſtie, but of thruſting him out of this Realme, and all other his Maieſties Dominions, commanding him to be gone within 20 dayes, and neuer to returne againe at his perill.

The

The Act ſped at Lambeth, *the* 30 *of March.* 1622.

Vpon Satterday, to wit the 30 day of *March*, 1622, before the moſt Reuerend Father in ‘ Chriſt, the Lord, *George* by Diuine Prouidence, ‘ Archbiſhop of *Canterbury*, Primat of all Englād, ‘ & Metropolitane, *Iohn* by the ſame Prouidence, ‘ Lord Keeper of the great Seale of England, *Hen-* ‘*ry* Vicount *Mandeuill*, Lord Preſident of the ‘ Kings Priuie Counſell, *George* of *London*, *Richard* ‘ of *Durham*, and *Launcelot* of *Wincheſter*, Biſhops ‘ reſpectiuely by the ſame Prouidence, *George Cal-* ‘*uert*, Knight, Principall Secretary to his Maieſty, ‘ *Iulius Cæſar* Knight, one of his Maieſties Priuie ‘ Councell, and Maſter of the Rolles of the Court ‘ of Chancery, *Henry Hubberd* Knight, chiefe Iu- ‘ſtice of the Common Pleas, *Randolph Crew* ‘ Knight, the Kings Maieſties Serieant at Lawe, ‘ *William Bird*, and *Henry Martyn*, Knights, and ‘ Doctors of Law, his Maieſties Commiſsioners, ‘ for Cauſes Eccleſiaſticall (the Deane of *Winche-* ‘*ſter* being there alſo aſsiſtant) ſitting Iudicially ‘ in a certaine vpper chamber within the Archbi- ‘ſhops Mannor of Lambith, there beeing preſent ‘ *William Baker*, and *Thomas Motterſhead*, publike ‘ Notaries aſſumed in the abſence of the Regiſter.

THis day and place the ſaid Archbiſhop of *Spalata* appeared perſonally before the ſaid *lata*

Officium Dominorum contra M. A. de Dominis Arch. *Spal.*

Commissioners: and then the Archbishop of *Canterbury* in the name of the rest by his Maiesties speciall direction, addressed his speech to him in Latin to this effect.

My Lord Archbishop of *Spalata*, you haue bin an earnest Suitor to his Maiestie, for his Maiesteis leaue to depart this Realme into forraine parts beyond the seas, vnder pretence that you (as inuited thereunto by the Pope) intended to doe some seruice for a reconciliation betwixt the reformed Churches, & the Churches of Rome, hath hitherto forborne to giue you any answer, partly by reason of some indisposition of his health, and partly because hee was farre absent from *London*. But now beeing resolued to giue you an answer, his Maiesties pleasure is, that first we should conuent you, to vnderstand from your selfe what mind you beare to his Maiestie, this Church and the State here, and particularly that wee should take acknowledgement from you concerning such writings here presently to bee shewed vnto you. Whereof his Maiestie hath receiued information, that some part thereof hath beene subscribed by you, and all the rest haue proceeded from you. And then the Lord B. of *Durham* produced and shewed foorth the Archbishop of *Spalata* his first letter sent to the Kings Maiestie beginning thus: *To the most High and Mighty* PRINCE, IAMES, &c. *Those two Popes which were most displeased at my leauing Italy*, &c. and ending thus,

thus, From the *Sauoy* the 16 *Ian.* 1621. and ſubſcribed thus, *M. Ant. de dominis*, Archbiſhop of *Spalata*, he acknowledgeth it to bee his owne letter, and ſubſcribed with his owne hand: and then it was further ſignified vnto him, that his Maieſtie hauing read this letter, was pleaſed to ſend the Biſhops of *London* and *Durham*, and the Deane of *Wincheſter* vnto him to require ſatisfaction of him to diuers particulars propounded by his Maieſtie vpon occaſion of the ſaide letters which they did the 21 of *Ianuary*, 1621. And that after a long conference by them had with him, the ſaid Archbiſhops they deſired him to conceiue ſummarily in writing his anſwers to the ſaid propoſitions, which he did with his owne hand, and ſent them the ſame night to the Biſhop of *Durham* to bee conueyed to his Maieſtie, which his anſwers beginneth thus. The 21 of *Ianuary*, 1621, &c. and endeth thus: *I ſhall more plainely expreſſe my minde about them, as there ſhall be occaſion. M. Ant. de dominis*, Archbiſhop of *Spalata*, He acknowledgeth it to be all his owne hand writing. Then the Lord Biſhop of *Durham* there alſo produced his the ſaid Archbiſhop of *Spalataes* letters to him, the ſaide Biſhop of *Durham*, in which his foreſaid anſwers were included, beginning thus. *Right Reuerend, and my very good Lord, I ſend within this letter my anſwers incloſed, &c. and ſo I ſhall ſupply my defects.* From the *Sauoy* the 21 of *Ianuary*, 1621, *obedient to your good Lordſhip in all things. M. Ant. de Dom.* Archbiſhop of *Spalata*. Hee acknowledged it to to be all his own hand writing: Vpon my Lord of

Durhams deliuering his ſaid anſwer to his Maieſtie, and making relation of the conference, which the ſaid Biſhops of *London* & *Durham*, and the Deane of *Wincheſter* had with him, beeing ſomewhat larger then in thoſe his anſwers was expreſſed, his Maieſtie gaue directions for other Interrogatories to be propounded vnto him, which were conceiued in writing in Latin, and deliuered vnto him the ſaid Archbiſhop of *Spalata* that he might giue further anſwer in writing to euery particular, which Interrogatories were twelue in number, beginning thus: *Certaine Interrogatories proby his Sacred Maieſties commaund.* And ending thus: *What letters hee hath receiued out of* Italy *from his friends and Nephewes there*, and the ſame being ſhowne to him, hee acknowledged it to be the ſame paper that was deliuered vnto him, and which altogether with his anſwers, hee returned to the Lord Biſhop of *Durham* to bee deliuered to his Maieſtie. Then his anſwers to the 12. Interrogatories contained in three ſheetes of paper beginning thus. *Vnto his Maieſties twelue laſt Interogatories*, and ending thus: *Your moſt deuoted ſeruant, M. Ant. de Dominis*, Archbiſhop of *Spalata. London*: From the *Sauoy* the 11, *Febr.* 1621, being ſhewed vnto him, he acknowledged them to be his owne anſwers, and ſubſcribed with his own hand. Alſo the Lord Biſhop of *Durhams* letter, in which he ſent his laſt mentioned anſwer incloſed, beginning thus. *I haue giuen an anſwer to all his Maieſties Interrogatories*: and ending thus, *Send them forthwith to his moſt excellent Maieſtie. Your*

Lordſhips

Lordſhips in all good affection. M. Ant. de Dominis, Archbiſhop of *Spalata*, He acknowledged it to be his owne hand writing, and by him ſubſcribed. Then the Lord Biſhop of *Durham* ſhewing him further two clauſes of two Italian letters which came with the Interogatories mentioned in the ſaid eleuenth article, and alſo three Italian letters mentioned in his anſwer to the twelfth Article. And ſhewing him in like manner a letter of his the ſaid Archbiſhops to his Maieſtie of the third of *Febr.* 1621. beginning thus. *Moſt excellent Prince, &c.* and ending thus: *And vowe my ſelfe your ſeruant for euer: Your Maieſties moſt obedient alwayes in all things, M. Ant. de Dominis*, Archbiſhop of *Spalata*. London. From the *Sauoy, Febr.* 3. 1621. He acknowledged the ſaid letters directed to his Maieſtie, to be his own hand writing, and likewiſe all the reſt to be as aforeſaid. After this, the Lord Biſhop of *Durham* likewiſe ſhewed foorth another paper of Interrogatories of the 16 of *Feb*, 1621, which his Maieſtie directed to bee propounded to the ſaid Archbiſhop, beginning thus. *Certaine Interrogatories concerning which his Maieſtie deſireth to be ſatisfied by the Archbiſhop of* Spalata, *&c.* and ending thus. *If there were any true indulgences, it were a folly to ſeeke them of the Pope, ſince they might as well be granted by your Biſhops:* and produced and ſhewed foorth alſo his, the ſaid Archbiſhops anſwer to theſe Interogatories contracted by him into three, and three anſwers thereuuto made, beginning *February* 16, 1622. *Three new principall Interogatories propounded by his Maieſtie, &c.* and ending

ding thus. *A skilfull Pilot directeth his course vnto the Port he desireth by stearing his vessell, and fitting his sailes according to all winds: M. Ant. de Dominis,* Archbishop of *Spalata.* He likewise acknowledged them to be the same Interogatories, and those to be his true answers subscribed with his own hand. The Lord Bishop of *Durham* further put him in mind, how that his Maiestie being yet desirous to bee fully satisfied of some things, had sent the Deane of *Winchester* vnto him to propound some particulars, *verbo tenus,* and to require his answer thereunto, to which hee had giuen by way of a letter to the said *Deane* of *Winchester*, an answer in writing beginning thus. *Reuerend M. Deane, I haue considered as well as my troubled mind would giue me leaue, &c.* and ending thus. *If it bee possible obtaine for me from his Maiestie, free and curteous, and speedy dismission. M. Ant. de Dominis, Archbishop of Spalata: From the Sauoy the 19 of March* 1621. He acknowledged it to be his, and subscribed with his owne hand. The Lord Bishop of *Durham* further told him that he had made an acknowledgement of his hand writing, and himselfe subscribed it concerning his books here printed in England, which acknowledgement beginneth thus. *Reuerend M. Deane, touching the originall coppies, &c.* and ending thus: *I acknowledge them for my owne proper writings. M. Ant. de dominis, Archbishop of Spalata.* He acknowledged it to be his owne hand writing, and that hee subscribed the same: The Lord Bishop of *Durham* there further produced and shewed forth a coppy of a letter, which the said

ſaid Biſhop of *Durham* conceiued, the ſaide Archbiſhop of *Spalata* had heretofore written to the Patriarch of *Alexandria* when hee ſent vnto him, the ſaid Patriarch his firſt volumne printed, *De republica Eccleſiaſtica*: the contents of which Letter followeth.

TO THE MOST *Holy Father and beloued, of our Sauiour Ieſus Chriſt, the Lord* Cyrill *Patriarch of* Alexandria, *Oecumenicall Iudge, the loweſt of Gods ſeruants, M.* Anti de Dominis *Archbiſhop of* Spalata, *otherwiſe of* Salona.

'MOST REVEREND FATHER, and 'moſt worthy all obſeruance: your *Egypt* 'hath ſometime felt moſt groſſe and palpable 'darkeneſſe vnder *Pharaohs* hardened heart, and 'the people of God ſerued with moſt intollerable 'bondage vnder a curſed tyrant, who both vexed 'the bodies of thoſe miſerable men with cruell 'afflictions, and hindred them from the true wor'ſhip of God, which was the proper food of their 'ſoules. But yet in thoſe times God himſelf did at 'length ouercome the ſtubbornnes & hard-harted'nes of them, & reuenged himſelf of their wicked'nes by drowning them in the red Sea, & ſo tamed '& repreſſed all their impietie. It hath now hapned 'that you & your moſt religious Chriſtian Church '(whoſe caſe wee much commiſerate) groane vn'der another *Pharaoh*; vnder whom yee ſuffer of'ten times all extreamities both in body & goods. 'But yet hee doth not offer to take the ſeruice of

'God from you, nor vſe any ſuch impediments of
'it; but that you may offer to God entire and pure
'ſacrifice, (though not with pompe and ſplendor
'to the ſight of men) and enioy peace and content
'in your exerciſes of Religion, which I heare of
'with much delight: But as for our Weſterne
'Churches, the moſt of them being ſubiect to the
'Biſhop of Rome, are in regard of temporall eſtate
'ouer glorious; and whereas they were famous
'heretofore, in regard of the puritie and ſinceritie
'of their loue and all internall vertues, euen vnder
'the perſecutions and oppreſsions of Tyrants that
'were Infidels: yet now in this age they exceed-
'ding in all ryot and exceſſe, by Gods moſt iuſt,
'though ſecrete iudgement, are oppreſſed vnder
'your old *Pharaoh*; and brought againe to a moſt
'miſerable bondage. I therefore being borne and
'bred, & promoted within the Romiſh verge, and
'hauing of long time endured that ancient Egyp-
'tian darkeneſſe vnder the Weſterne *Egypt*, and
'accurſed *Pharaoh*; did a long time ſtudy how to
'conuey my ſelfe to the land of *Goſhen*, where the
'light of the Goſpell ſhineth moſt clearely, which
'at length by Gods helpe I haue happely accom-
'pliſhed, and now a yeare ſince or there abouts,
'I renounced the Pope and came into England:
'where I haue liberty to write in defence of truth
'freely and ſafely; as in a place where the cauſe
'of Chriſt triumpheth vnder a moſt godly
'and moſt wiſe King, a true defendor of the true
'ancient and Catholike Faith. Now of theſe
'my workes, *De Repub: Eccleſiaſtica*, the firſt birth

being

'being lately publiſhed; I ſend herewith to your
'Lordſhips (moſt religious Father) as a pledge of
'my hearty deſire to enter communion with your
'Fatherhoods. In this Tractate I ſtriue to defend
'and vindicate your orientall Churches, and that
'of *Conſtantinople* eſpecially, from all Romiſh ca-
'lumniations. I defend moreouer the ancient
'rightes of Patriarches, and reduce the Biſhop of
'Rome to his right place by taking away from
'him his abſolute ſupremacy. So that I hope you
'ſhall finde in this my Booke a ready armor of de-
'fence againſt the Ieſuiticall weapons. Accept of
'me then moſt bleſſed Father, as of your moſt o-
'bedient btother and ſeruant. And I pray and be-
'ſeech you in all the bowels of Chriſt, that you wil
'enter into ſerious conſideration of vniting your
'Eaſterne Churches with this moſt noble and flo-
'riſhing Church of England. For by making ſuch
'an vnion againſt *Pharaoh*; or rather Antichriſt;
'we ſhall more eaſily preuaile againſt him, and re-
'moue his tyranny farre from the Church of
'Chriſt. Stirre vp your zeale then (moſt Holy Fa-
'ther,) and embrace an enterpriſe ſo befitting and
'worthy ſo great a Patriach. And if you meete
'with any difficulty in the buſineſſe; I pray and
'beſeech you, that after mature conſideration of
'it you will be pleaſed to ſignifie it, either to my
'ſelfe, or to the Lord Archbiſhop of Canterbury,
'Primate of England; a man moſt wiſe and moſt
'ſtudious of propagating the glory of Chriſt. Caſt
'then all the care and ſtrength of your minde to
'take away, and vtterly aboliſh ſo inueterate a

Schiſme:

'Schisme: And so farewell in the Lord. God pre-
'serue you long in safety for the good of his
'Church; most holy and most religious Father, as
'one of the most noble and principall members of
'his holy Church: and God keepe you in true
'Charitie, and true zeale of preseruing the vnitie
'of the Church.

And the Bishop of *Durham* desired that hee would now say, whether that this now exhibited were a true Coppy of the said letter which he did write. He the said Archbish: of *Spalata*, taking the Letter into his hand, and looking vpon it, said, he indeed had sent his said Booke to the Patriarch of *Alexandria*, & also wrote a letter when he sent the Booke, but could not now remember the particulers of that his Letter: yet he acknowledged that this Copie now shewed vnto him, was the handwriting of him that was his *Amanuensis* or Secretary, when he wrote that letter, and sent that Booke.

Lastly, the Lord Archbishop of *Canterbury* telling him in Latin, that hee fled hither out of his Countrey as he pretended, for conscience sake, and professed that he did it being moued thereunto by the Spirit of God: But that now he had changed his Religion againe as appeared by his purpose of returning to Rome. And secondly, that contrary to the Lawes of this Realme, hee had held correspondency with the Pope, without the knowledge or priuity of the Kings Maiestie, and therefore in these two things hee was exceedingly too blame; His answere vnto these was, that he neuer changed his Religion, because hee did see that the

Church

Church of England and that of Rome did agree in the fundamentall points, ſo as there was no maine difference of ſubſtance; and that hee did not deale with the Pope by himſelfe; but that ſome of his friends were the perſons, who at the firſt intermedled for him without his priuity and conſent: And hereupon the Archbiſhop of *Canterbury* replying vpon him, did read out of a paper certaine words taken out of his *Manifeſto*, publiſhed by him before his comming into *England*, And amongſt them, that he had called the Church of *Rome*, *Babylon*; and ſaid, that hee departed out of her, leaſt he ſhould be partaker of her plagues. To which his anſwere was, that hee had made and publiſhed ſome Bookes which were properly written with Rhethoricall exornations and amplifications not well grounded; and in them theſe things might be comprehended: But hee had deliuered his minde Doctrinally, & Dogmatically in his greater Books here publiſhed: and that he was conſtant in thoſe things that were there ſaid. And touching his returne vnto the Church of Rome, hee did ſuppoſe that the caſe was now otherwiſe, then it had beene in the dayes of *Paulus quintus*, concerning the abuſes which he had inveighed againſt, becauſe he vnderſtood that this Pope *Gregorius decimus quintus* was a good man: and did reforme many things. To which the Lord Archbiſhop of *Canterbury* ſaid; Belike *Babylon* is now come to be *Sion*. Vpon the end of all which the Lord Archbiſhop of *Canterbury* did tell him (the *Lord Keeper* confirming the ſame) that for his euill carriage in thoſe things

before named; it was *his Maieſties* pleaſure, and ſo in his name it was denounced vnto him, That whereas hee had beene a ſuitor vnto *his Maieſtie* for leaue to goe out of *England*: *His Maieſtie* would not giue him leaue, but commanded him that within twentie dayes next following, hee ſhould depart this Kingdom, and all other *his Maieſties* dominions at his perill, and neuer to returne againe: whereto hee anſwered that he would obey, and withal proteſted in the faith of an honeſt man, that hee would euer remaine a dutifull ſeruant to *his Maieſtie*, and a well-willer to the Church of *England*; of which (all his life long) he would euer ſpeake well, and be ready alſo to ſerue any of their *Lordſhips* that were then there preſent: The Biſhop of *Durham* then put him in mind, that he had proteſted, *hee euer would defend and iuſtifie the Church of* England, *for an Orthodox Church in all fundamentall points of Chriſtianity, and that he would maintaine the ſame, euen in the preſence of the Pope, or whoſoeuer, although hee ſhould doe it with the hazard of his life.* To which hee anſwered it was true hee had ſo ſaid: and he would performe it, for (ſaid he) *it is very Orthodoxe in all eſſentiall points, and as for accidentall hee did not regard them.*

Concordat cum Regiſtro } *Ita teſtamur* { *Gulielmus Baker, Tho. Motterſhed, Notarij publici.*

SO you haue the end of this his preſent Scene & Act, who put forth himſelfe on the Stage with great

great expectation, and is gone off with reproach: his moſt gracious Maieſty forbearing otherwiſe to chaſtiſe him, as he deſerued. But leauing that to bee done to him, as it is to bee doubted it will be, by them to whom hee is returned, who as one of his friends well for-warned him, can better tell how to deſſemble Iniuries, then pardon them; and who by a skillfull hand of theirs, feeling his pulſe to beat Auerice, and Ambition, haue bayted an hooke for him (*pretio octuplicis ſtipendij*) with a promiſe both of a *Bull* from the Pope of free pardon to returne without all diſgrace, or ſo much as any recounting of any thing heeretofore done or ſaide by him againſt the Pope, or the Church of Rome: and alſo a rich preferment of eight times as much yearely reuenues, as he had here in *England*,) which hee hath ſwallowed, and now that hee hath put himſelfe into there hands, God ſend vs good newes of him, that hee finde not his owne words true. *Things are brought to ſuch paſſe in theſe times that eccleſiaſticall controuerſies are now no longer committed vnto Diuines, or vnto Counſells: but are put to be defended at* Rome, *or from* Rome, *by Hang-men and Tormentors, and Executioners, and bloody minded men, and Paricides*: And that hee proue not a true Prophet, that (in the beginning of this rumour of his intended returne to *Rome*,) wrote thus of him, and it: *That either an Halter, or Fire, or Poyſon will be the end.* Now God bleſſe the man. In his *Manifeſto.*

FINIS.